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EDITORS
A. W. HASTINGS, M.A.
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THE EXPOSITORY TIMES

Notes of Recent Exposition

Dr. Robert H. Thouless, the Cambridge Reader in Educational Psychology, prefaces his Hulsean Lectures, *Authority and Freedom*,[1] by stressing that he writes as a layman. But while that may be so he has no small acquaintance with the problems of theology, and he has produced a book which deserves thoughtful attention, particularly as it deals with the difficulty of candour and sincerity and consistency in the use of creeds and formulations of faith.

He thinks there exists a large over-estimate of the importance of the cultured and intellectual element in the Christian community, and is sceptical of any advantage coming to ordinary believers by being aware of modern speculations or grappling with theological problems. Better for them to accept official formulations of doctrine and get on with the business of Christian living, this, and not the correctness of belief being the true goal of religion. Here is brisk going where the Marxian axiom that theory and practice are the same might suggest a more cautious approach.

From this angle Dr. Thouless comes to a benign and attractive view of the ancient creeds. They are not really obscure. To be old is not to be more out-of-date than the multiplication table. They are not fetters any more than any assertion is a fetter against contradicting it. There is not in existence a commonly accepted new philosophical terminology into which they might be translated, and any such attempted translation would be still more full of fresh difficulties. Taking them, however, as they stand, they are like maps, more or less accurate, which may help in attaining the real goal of Christian life and worship ; and success in a journey depends on other factors besides a good map. Or, again, they do not give prohibitions of thought but are warning sign-posts saying that certain lines of speculation have been found profitless and had better be avoided. He does, however, concede that a time-lag of three or four centuries is too much in revising words of which the accepted meaning has altered.

[1] Hodder and Stoughton ; 8s. 6d. net.

These warnings have useful application not only to speculation but to the religious life of the community. The doctrine of the Trinity warns the believer not to think of Father, Son, and Spirit either as indistinguishably one or as entirely separate. It also gives the practical warning against lack of balance in religion. An exaggeratedly Father-centred Christianity tends to formalism ; an exaggerated Jesus-centred Christianity tends to be sentimental ; an exaggerated emphasis on the Spirit leads to neglect of tradition.

Deploring intolerance, Dr. Thouless finds its motive in foolish fear of the effect of heresies on the solidarity of the social group ; and he would seek the cure in the demonstration that such solidarity does not in fact depend on correct beliefs. Here he differs from the profounder view of Pfister in his great book on ' Christianity and Fear,' that the wild impulse to persecute comes from personal fear, from terror and anger. The persecutors feel that heresy threatens to annihilate the security against the neurosis of guilt that they have sought in orthodox profession and established ritual.

In one part of the book there is an exposure of the inconsistency of Anglican practice which is also a challenge to every church to examine the meaningfulness and sincerity of professed acceptance of doctrinal standards. The Archbishops' Commission on Doctrine in 1938 reported : ' There are some of us who hold that a full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under the condition of ordinary generation.' Yet while this divergence from the Creed does not prevent the holding of high office in the Church the believer desiring baptism is required to answer to the recital of the Apostles' Creed, ' All this I stedfastly believe.' And an honest inquirer contemplating joining the Church and consulting the Prayer Book and not books discussing the ambiguities of the Thirty-nine Articles, will find printed above the Thirty-nine Articles the *Declaration* prohibiting the least difference from them. Dr.

THOULESS' genial suggestion is the compilation of an authoritative official list divided into a very few obligatory, a number of permitted, and a large new category of orthodox but non-essential beliefs, this last offering a charitable means of appeasing the narrowest and the broadest views. He does not indicate how the Church is to agree upon an official authority and secure respect for such a list, where indeed the label 'orthodox but not obligatory' would be apt to seem derisive.

Dr. THOULESS comes near the latest movement in theology in what he has to say about religious language. He thinks it rash to imagine that familiar metaphors were ever meant to be taken literally. But metaphorical language may often be the only way to convey the truth about reality. The truth about God conveyed by such metaphors as King, Father, Shepherd, is conveyed better, perhaps can only be conveyed at all, in this way, even though the modern scientific mind accustomed to technical terms bare of suggestiveness or ambiguity dislikes metaphor and wishes to substitute a translation into technical language.

Dr. THOULESS has written a thoughtful and provocative book. It ends with his opinion that the first task of religious apologetic to-day is the establishment of the possibility that the religious view of the world is right and that if the non-religious view is also conceivable it is no more capable of coercive proof than the other.

The present stress on the Church's task of evangelism raises the question whether, on the basis of Scripture, we can define the conditions of Divine inspiration. The kingdoms of this world are not likely to be brought under the Divine obedience unless the Church is filled with spiritual power. Since Christians cannot fill themselves with such power, their first need is to yield to Divine inspiration. Are we given any guidance as to the shape of association upon which the inspiration of God can come and through which He can act ?

Two basic theological principles seem well grounded in Scripture. First, God is energy as well as love. He is ever at work in the creation, and all right action by His creatures in the world derives from His action. Hence what is required of Christian people is first to yield, wait, and listen: to empty themselves that they may be filled. Second, it is on the togetherness of those who wait for Him that His enabling inspiration normally comes. Individual submission and waiting are only complete when done in company with others. Our Lord's practice followed these principles, for He chose twelve men out of the whole body of His first followers and the training He gave them consisted in learning to live together with Him. After Pentecost the Church continued along the same line, and the record of the early centuries shows what power was released through little companies of Christians committed together to their Lord.

What must be said, therefore, to any Christian who is convinced of the poverty of his own life and witness is that he must yield unconditionally to the Holy Spirit's prompting and must do so in company with other Christians. The full Christian life can never be a solitary life : it must be a life of fellowship at a deep and costly level. Yet many a regular and earnest member of a modern Christian congregation never enters into any intimate and costly fellowship. Can a congregation ever be formed into the kind of community that Scriptural principles of inspiration demand ? If the inspiration of God is to be a reality must not the congregation produce smaller groups within itself ? In actual fact much of the real success of the Church in past ages has been due to such groups.

It is on the basis of these convictions that over ten years ago there sprang to life the experiment called the Servants of Christ the King. S.C.K. has not made up its mind whether it is a society, a movement or a fellowship ; but, at all events, it is made up of companies, each containing not less than three or more than twelve members, all of them communicants of the Anglican Church. Nobody can be an individual member, but only a member of one of the companies. Each company must be obedient to a rule of life voluntarily agreed upon by its members, and each must have as its adviser a priest who is not himself a member of the company. All major decisions, whether of a single company or of the whole body, must be arrived at by a method of waiting upon God involving three stages. First there is a period of silent prayer and meditation, lasting for a predetermined time, during which the members put themselves at the disposal of the Holy Spirit in the context of whatever is the common concern of the company at the time. Then follows a controlled discussion in which each member in turn says without interruption whatever may be in his mind to say. The third stage is the sorting and sifting of these contributions by free and uncontrolled discussion until a common judgment emerges. If what emerges is only a common perplexity, then the stages are repeated with the perplexity as the theme, until at last some

unanimous conviction is attained. The conviction or decision is then written down and offered to God, and the company can say of it that ' it seemed good to the Holy Ghost and to us.'

In practice S.C.K. finds that this procedure does more than anything else to make a number of individuals into a close-knit fellowship. It certainly sets forth the insights for which S.C.K. stands—the initiative of God through the Holy Spirit, dependence on Him, the free use of reason and togetherness in Christ in absolute equality. The companies have found themselves led into a great variety of activities, but S.C.K. stands always for mutual and self-imposed discipline within its companies, and for enough—but only enough—organization to keep all the companies in contact.

For ten years S.C.K. maintained the rigid rule of no publicity, but lately, feeling that it had sufficient experience to speak with authority on certain points, it decided to publish its purpose, principles, and history. The task was laid on Canon Roger Lloyd, one of its founders and its present Warden. The result is a little book, valuable out of all proportion to its size and cost. It is entitled *An Adventure in Discipleship*.[1] For the most part the book records experience. It tells of unexpected challenges which came to some of the companies, of how they met them, and of the failures and successes that followed. There may be other answers to our problems and other ways of evangelism; but this one is Scriptural and already tested.

[1] Longmans; 4s. net.

Karl Jaspers and Demythologizing [1]

By Professor Ian Henderson, B.D., The University of Glasgow

Interest in the *Entmythologisierung* controversy shows no signs of abating and has, in fact, spread beyond the ranks of the New Testament scholars and theologians to the philosophers. One of the most distinguished of the latter, Karl Jaspers, has a long article on the subject in the *Schweizerische Theologische Umschau* of June 1953. The background of Professor Jaspers is not unimportant for assessing his contribution to this debate. And as his autobiographical essays have not yet been translated into English, this article may perhaps begin with a few words about his career.

Karl Jaspers was born in Oldenburg in 1883. His family was a reasonably affluent one, with a very nominal church connexion. His father appears to have been a pleasantly indulgent one, renting a shooting to give the family a taste of country life and allowing full choice of a career. The one which Jaspers first decided on was law, but when he got to Münich he found himself interested not at all in law but very much in such things as philosophy, playing chess, and travelling in Italy. It was not just a young man's dissipation of himself in the many outlets which a university offers; behind was the realization that he did not know enough about life, for which law, after all, is only meant to be a handmaid. Accordingly, in his third semester he transferred to the medical faculty at Berlin. His hope was that through a medical career he might gain a knowledge of Nature and of men, which at a later period of his life would enable him to return, less unfitted for it, to the study of philosophy. This is not the kind of reason for becoming a doctor which it would be wise for the would-be entrant to an overcrowded medical faculty to state to his entrance board. But as an approach to philosophy there is perhaps something to be said for it, when we remember the complaint of Somerset Maugham (himself a doctor) that when the professional philosophers whom he studied assiduously at one period of his life talked about evil, they tended to confine their remarks to the toothache.

Once embarked on a medical course, Jaspers threw himself into it with great thoroughness as appears from a reference to this period of his life in *Rechenschaft und Ausblick* (p. 326). ' I wanted to know what reality is. Travelling and mixing with men was not enough. To read fine books and to look at art could, indeed, lead one astray. One had to learn something, to be able to do something, or one lived in a world of illusion. What one came across in laboratories and hospitals, that, for me at that period was reality.' At the end of his course, he was appointed to an assistantship at Heidelberg, where he met the two men who were to influence him most, Nissl, the brain anatomist and psychiatrist, under whom he worked, and Max Weber, the Professor of philosophy. Husserl he met and reacted against because his experience of both scientific work and philosophy had led him even then to the conclusion that scientific certainty could not be attained in philosophy by the technique of phenomenology—a conclusion which may perhaps still to-day play a part in determining his attitude toward Heidegger and Bultmann. In

[1] A further article by Professor Henderson on Demythologizing will follow. Editor.

1913 Jaspers published his *Allgemeine Psychopathologie*. He did not become a Professor of philosophy until 1921.

No one who has read the works of Jaspers can be ignorant of his real interest in Christianity. In his arresting work on history (*Vom Ursprung und Ziel der Geschichte*), he goes so far as to say that the rise of modern science is perhaps inconceivable apart from the disposition of mind and the impulses provided by the religion of the Bible. In his *Der Philosophische Glaube* he extols what for him are the fruitful polarities of the Bible, the religion of law and the religion of love, the religion of the priest and the religion of the individual devout soul, the God of the nation and the God of all men and so on. On the other hand, in both these books he makes it quite clear that he is opposed to any claim which Christianity (or any other religion) may make to exclusive truth.

Jaspers's work as a medical scientist, his philosophical standpoint and his distinctive attitude toward Christianity possibly all play their part in determining his position in the *Entmythologisierung* debate. It is one which is highly critical of Professor Bultmann. To put the matter in a nutshell, Jaspers contends that Bultmann has a wrong conception of science, of philosophy and of Christianity. In the paragraphs that follow we will examine these three lines of criticism.

First, Bultmann talks (cf. *Kerugma und Mythos*, i. 19) of a scientific picture of the world (*Weltbild*), which, he claims, is the picture which we, as men of the twentieth century, have of the world, whether we like it or not. He does not see, Jaspers says, that science never has a world picture. It is only concerned with objects in the world, not with the world as a whole. It never professes to the finality which alone would render such a world picture possible. The certainty and universal validity of its knowledge is reached because it confines itself to highly specific phenomena occurring under highly specific conditions in the world.

It is true that scientists sometimes profess to give us a world picture. But when they do that, they are absolutizing their own current results and they are becoming philosophers and not good philosophers at that. For they are taking over the now exploded view which some philosophers once had, namely, that philosophy can give us a complete and final picture of the world.

Second, Bultmann has a wrong idea of philosophy. To understand Jaspers's criticism here, we must recollect the part which Bultmann allotted to philosophy in his programme of demythologizing. Bultmann is convinced that Christianity inevitably appears mere mythology, unworthy of intellectual respect, unless the alternatives which it presents men with and summons them to decide between are shown to be real possibilities for their existence. It is for philosophy with its ontological analysis of man's being and his possibilities to do this. Philosophy is not, of course, there to prove Christianity, but it is there to show that Christianity is a live option for men.

Now Jaspers is convinced that in asking this of philosophy, Bultmann is asking it for what it cannot give. He is asking it to give the kind of objective, universally valid truth which science alone can give. Jaspers rejects the claim, implicit in phenomenology, that philosophy can give that kind of truth. The true function of philosophy is rather hinted at in Plato's metaphor of the cave. It deals with what cannot properly be objectified, with the truth which is therefore not accessible to science. It is a learning to die, a soaring into the Divine. The palpable fact that among philosophers there is no universal agreement as to their results at any given time, such as exists among scientists, shows that philosophy deals with a truth which is subjective, which cannot be proved but must rather be witnessed to.

Thirdly, Jaspers contends that Bultmann has a wrong conception of Christianity. Here, again, let us remind ourselves of Bultmann's position. Basically, he is an evangelical in that he believes that we can have faith and enter into a new life because God has done something for us in Christ. ' It is only he who has been loved, who can love ; only he in whom faith is placed, who can have faith ; only he who has experienced surrender, who can surrender himself. We are set free to give ourselves to God because He has given Himself for us ' (*Kerugma und Mythos*, i.43).

Jaspers, in the name of what he claims to be a Liberal interpretation, explicitly disclaims belief in this saving event of Christ. For him, unlike Bultmann, it is a myth like the other myths of the Bible. For him that is not a condemnation, for myth is not an ignoble thing but a necessary attempt in a kind of cipher language to portray as objective happening what in the nature of the case cannot be objectified. Revelation, then, for Jaspers is not exclusively bound up with Christ. It is something which happens whenever there is belief in God. ' [Liberalism] acknowledges that there is a way to God without Christ, that Asiatics can find Him without the Bible.'

What is this way to God without Christ ? Jaspers discusses it in detail in the later sections of his three volume *Philosophie*. We find God (or as Jaspers sometimes calls Him, Transcendence) in the frontier situations (*Grenzsituationen*) of our life. These are the situations where we are up against a blank wall. Death is one, guilt is another. We can't explain these situations or get behind them. We can't escape from them or cope with them by

means of objective thinking and the technology which springs from it. Our understanding, that in us which deals with the objective, has come to its frontier. But we can cross and in the crossing find a new dimension of ourselves. In the *Grenzsituation*, everything depends on the attitude we take up. Basically, Jaspers considers, two are possible, defiance and surrender. If we take the latter, we find ourselves, because in so doing we find God.

So that the essential thing is that in such a situation I can surrender myself. The preacher, the theologian, and the philosopher all in their varying ways describe that essential thing in the language of myth. What they are trying to do is to objectify the non-objectifiable, to describe the Transcendent in cipher language. But whatever it is called, the attempt is absolutely necessary. That is why Jaspers finds demythologizing an almost blasphemous word. The only true demythologizing is the life of the pastor, the man with the cure of souls. For him Jaspers has a profound respect. Through him mythical speech becomes efficacious, because by his acceptance of his calling he brings the mythical world into the contemporary situation.

Even this inadequate account of Jaspers's essay may perhaps show that his criticisms of Bultmann are the carefully worked out consequences of the positions to which the critic has already committed himself in his own philosophical work. It goes without saying that the contribution to the debate is a valuable one and the criticisms must be considered on their merits. Yet it must be remembered that the philosophical positions from which they are derived would not be accepted by all theologians—even by those who disagree with Bultmann.

In proof of that, this article might end with a characteristic quotation from Barth (*Dogmatik*, III. ii. 135 *n.*). In the course of a not unsympathetic discussion of Jaspers, Barth suggests that conclusive proof that frontier situations bring men into touch with the Divine is lacking. He goes on to say : ' Millions of our contemporaries for years on end have tumbled out of one *Grenzsituation* into another. What has that meant for them practically ? Where has any of them met the wholly Other in them and in that meeting become a little different himself, because he fought in Russia, or Africa, or Normandy, suffered under the Hitler terror, endured the air raids, underwent hunger and captivity, lost those dearest to him and was himself dozens of times in extreme peril and in all this in one way or another incurred his own share of guilt ? Mankind has a tough life. It seems to be a match for the Transcendence which is alleged to come to it in such negations of its existence. . . . After what we have seen in our own time, we can assume with great certainty that even on the morning after the Day of Judgment, if it were possible, every night club . . . every corner full of political fanatics, every pagan talking shop, yes, and every Christian Woman's Guild meeting and every presbytery, would, to the best of its ability, get into full swing again and carry on its activity more strongly than before.'

Literature

ORIGEN

After a barren period in the realm of patristic studies we are now getting used to a steady stream of contributions. Especially notable has been the revived interest in Origen, marked by the publication this year of Henry Chadwick's translation of the ' Contra Celsum,' and Origen's ' Doctrine of Tradition ' by R. P. C. Hanson. Now comes Dr. Eric George Jay with this useful volume—*Origen's Treatise on Prayer* (S.P.C.K. ; 27s. 6d. net). Origen's is not easy Greek, and the student will be grateful not only for the translation but for the footnotes, which include quotations from the Greek text. But this is not all. Origen is so bold a pioneer in Christian thought, and so many of his adventures traditional Christianity found it inexpedient to follow, that even a minor work like this requires to be viewed within the setting of his other works and of his whole theology. An introduction of this kind Dr. Jay gives by using the first part of his book for a capable outline of prayer from the New Testament to Clement of Alexandria, and the second part for a summary of Origen's life, works, and doctrine, and especially his doctrine of prayer. The larger half of the book is translation, with notes, of Origen's treatise.

Some important references to prayer are omitted, for example, the long prayer in Clement's ' Epistle to the Corinthians,' and what Justin's ' First Apology ' says of eucharistic prayers. Can it be that *Didache* refers only to private prayers and not to a daily office, when it includes in the context such exhortations as ' Daily shalt thou seek the faces of the saints,' and ' Be frequently gathered together ' ? Were early Christian writers unaware of the Jewish origin of hours of prayer (p. 38), since Tertullian, for example, is at pains to stress such an origin ? And Origen's work, the ' Contra Celsum,' might well have claimed more notice,

even by one whose interests are mainly theological. The only misprint which I have found is in the page heading of p. 75. These are minor points for criticism and questionings. The book, as a whole, is well done, and makes a welcome addition to up-to-date commentary on this greatest of the third-century Fathers. Origen makes almost every subject he touches seem to be of bigger possibilities than it was before. Perhaps our chief gain from taking seriously his doctrine of prayer might be with regard to prayers in church. While a Christian's prayers will be mostly at home, those in church have to him an added significance. 'A place of prayer possesses something of joy in addition to the benefit it bestows, being the place of coming together of the faithful, and of ministering angels, and of the spirits of those who have fallen asleep . . . for we must not give up hope that the blessed who have departed are present in spirit, perhaps more so than one who is in the body. Wherefore we must not belittle prayers therein, for they bestow a singular grace on any one who in sincerity comes to the assembly' (p. 214).

JOHN FOSTER

REVELATION AND RELIGION

In *Revelation and Religion* (Nisbet; 17s. 6d. net), the first volume of his Gifford Lectures, Professor H. H. Farmer, D.D., offers what he himself describes as a study in the theological interpretation of religion.

While believing that Jesus Christ is the unique and final revelation of God, one may also believe, as many of us do, that every living religion is a response to some partial manifestation of God's being and glory. If this is so, then we may justifiably treat our knowledge and experience of God in Jesus Christ as normative for all religions. We shall be justified in this standpoint and confirmed in our belief if we find that we are thereby enabled to give a more consistent and satisfying account of the entire phenomenon of religion than is possible from any other standpoint.

This is the procedure which Professor Farmer adopts. That it is a right procedure for a Christian who recognizes an element of truth in other religions seems so obvious that it is surprising that it has not been adopted more frequently in the past. In fact, with the notable exception of John Oman, to whom Professor Farmer continually acknowledges his debt, it seldom has.

The essence of religion is worship, and the heart of worship is prayer. Therefore the Christian norm, as it is to be applied to religion as a whole, is to be found in an analysis of the Christian apprehension of God in prayer. This analysis is quite fundamental to the whole argument. Seven elements in our awareness of God are distinguished. God is apprehended as absolute Being, as absolute value, as personal, as making an absolute claim upon the worshipper, as graciously giving all even while He demands all, as present within the worshipper's own being as a source of life and power, and finally the whole awareness is pervaded by a feeling-tone which is akin to awe, but is really *sui generis*.

These, then, are taken to be essential, substantival elements in religion. The central section of the book is devoted to showing how they appear partially and disproportionately in other religions and in the historical manifestations of Christianity itself, which is continually falling short of its own absolute standard. This analysis provides a basis both of classification and of assessment.

These essential, substantival elements are to be held in sharp distinction from other non-essential elements which are almost invariably associated with religion—for example, religion as an integrating factor in the community, as a way of releasing and enhancing the power of the human spirit, as an escape from the tensions of individual life in mystical union, and so on. These adjectival elements tend continually to usurp the place of what is essential and substantival. Wherever this happens the essentially personal character of God as revealed in Jesus Christ is either obscured or denied.

All Professor Farmer's writings seem to me to have two quite simple virtues which make them worthy of the large public which they do in fact enjoy. Firstly, his theology is never divorced from his personal knowledge of God in Jesus Christ, and, secondly, one always knows precisely what he means. So with this volume. Whether or not one agrees with all his conclusions, he brings clarification to every issue upon which he touches.

ALLAN D. GALLOWAY

CULTUS AND REALITY

It is very refreshing to find a study of Christian worship by a liturgical scholar who approaches his subject with a cheerful sympathetic interest in all sorts of rituals and the practical ways in which they have been found helpful, but with no notion that any ideal norm can be formulated, deviation from which makes worship less pleasing or honouring to God. In *The Nature of Christian Worship* (Epworth Press; 8s. 6d. net) Dr. J. Alan Kay's interest is in the reality of the religious experience expressed in and inspired by worship. Worship is man's response to God, in adoration, self-offering, hearing His Word and making petition; and every element in Christian worship is conditioned by

Christ. And though worship is man's, his desire and ability to worship are created within him and given him by God.

Corporate worship rests on a real fellowship of individuals. The unity of the Church is a sort of by-product of the union of each believer with Christ. At this point a most valuable study is given of the use of symbols to express thoughts and feelings, to create and revive them, and to make communication with others.

In his survey of Holy Communion Dr. Kay stands firmly with those who regard it as a rite of the Supper Table, in which the central fact is that the worshipper receives the broken bread as the memorial symbol of Christ's death and eats it, eating being an action symbolic of union with Christ in love and thought and purpose. This directs what this reviewer would call a ' pure rite of the Table,' making the Risen Lord, really and spiritually present, the President of the feast, and the remembrance of His death its purpose. He is the giver of Himself, the total grace of which the elements speak ; and the worshippers are receivers. The devotions should be so ordered that the expression of the unity of the Church and its faith and self-dedication does not so much precede as emerge as the result of the ritual action lifting Christians into fuller realization of their union with their Lord and one another. The early modification of this to a ' mixed rite ' that introduced ideas of altar worship may have been due to imitation of familiar pagan forms, and it is bound up with the desire to let the Church and its officials function in some way in the ceremony.

Recently Dix has argued that Communion should be observed as a ' pure rite of the altar,' its essence being the ' taking ' of bread and, when it is broken, offering it to God, the subsequent partaking of the elements being quite subsidiary. The ' body ' offered is the mystical body of Christ, and the rite becomes a symbol of the identification of the Church with Christ rather than a remembrance of the historical Passion.

In a careful examination of the Scriptural usage Dr. Kay exposes the falsity of the assertion that *anamnesis* means a memorial reminding God rather than a calling to man's remembrance. One would wish him to have made the point clearer that the ' one bread ' which unites all partakers is the broken bread. Before it is broken the loaf is not really a symbol of anything in particular. It is in the common action of partaking that believers realize their unity.

Not even Oman's ' Grace and Personality ' has brought to an end ways of thinking and speaking of grace as a kind of magic delivered in special packets. It is therefore salutary that Dr. Kay's fine summing-up of the religious significance of the Communion Service should conclude with the reminder that there is no peculiar grace given only in Communion. What is received there as in all worship is the gift of God Himself.

One would hope for this admirable book a wide and influential circulation.

R. W. Stewart

THE GREAT SANHEDRIN

The history of Judaism in the New Testament period has never failed to attract the serious attention of Christian scholars, from the time when the early Apologists used the writings of Josephus and Philo in their polemics against Jews down to the historico-critical analyses of our own times, with their desire to make fairer assessments of Rabbinical writings. As part of the equipment for yet another attempt at reconstructing that history, the treatise by Dr. Sidney B. Hoenig, *The Great Sanhedrin* (Dropsie College, Philadelphia ; $5.00), is, to say the least, valuable. The author finds that the evidence of the Mishnah and Talmuds, despite certain anachronisms and minor shortcomings, is more reliable than that of the Hellenistic writings of Philo and Josephus and the New Testament, mainly because the latter are confessedly not primarily interested in orthodox Judaism itself. On the basis of Rabbinical statements, the Great Sanhedrin can be shown to be the equivalent of the Bet Din ha-Gadol of Jerusalem, which met in the Gazit Chamber of the Second Temple. It was a religious body in the first instance, but since it was devoted to Halakhah it made judicial decisions as far as they dealt with religious affairs. It could, and did, impose corporal punishment, even the death penalty, and it practised excommunication, though in general its attitude was compassionate. About the trial of Jesus, Dr. Hoenig states that ' it is unhistorical to state that Jesus was tried before the High Priest for blasphemy,' ' the trial was before Pontius Pilate, and he was condemned as a revolutionary and accordingly crucified.'

The Great Sanhedrin, he continues, was definitely not ' a mere extension or development of the Gerusia ' (many Biblical historians will raise their eyebrows at this statement !). It was set up as the supreme court in the reorganization by Simon Maccabeus in 141 B.C., whereas the Gerusia was the executive council of the High Priest, and is not referred to after the Hasmonean era. Consequently references to a later Gerusia in Josephus, and in Ac 5^{21}, must be otherwise explained. At the head of the Great Sanhedrin was a Rabbinic Nasi—not the High Priest—and another officer, Ab Beth Din (Father of the Court), who was minority leader, and together they formed the Zugoth (Pairs

of Teachers)—a title which became more celebrated in the Mishnaic period. Membership of the body, seventy-one in all, was confined to the aristocracy, first of all Sadducean but later mainly Pharisaic. The dissolution happened in A.D. 66, a date which Dr. Hoenig obtains after textual emendation of a Talmudic passage, but which is in general agreement with circumstantial details.

Dr. Hoenig marshals his arguments lucidly, and shows considerable independence of judgment, though he does well to acknowledge in the Preface that the 'influence of my teacher, Professor S. Zeitlin, has permeated my thoughts.' To the reviewer it appears unfortunate that Dr. Hoenig was unable to include the sect of the Qumrân (Dead Sea) Scrolls in the Jewish set-up of the period, though isolated comments on some theories concerning the sect would suggest that he has some pertinent things to say. In general, the significance of the book is that it serves as a pointer to future research into Rabbinic sources for the history of the New Testament period. We have now learned to appreciate these sources for their contribution to the religious teaching of the Early Church; we have still much to learn about their historical application. At the same time, this book has shown at least one reader that Rabbinic evidence, too, is sometimes changed to fit with preconceived ideas, and it is quite possible that future treatments of the topic discussed here might produce a different picture.

Regarding the form of the book, the reviewer feels he must enter a protest. It is a most involved piece of work. On almost any given page the reader will find notes indicated, and these are to be found duly assembled at the end of the book. But there he also finds cross-references to excursuses—there are thirty of them in all—placed in the middle of the book. There again he finds notes, for which he turns to the back of the earlier set of notes. Finally, throughout all sections, bibliographical references are generally abbreviated to the author's initials (sometimes capable of being guessed) and the relevant book or article is given by a number, which again forces one to look up the list of books tucked away between excursuses and notes. Consequently one cannot identify, for example, *Laut. 4* as Lauterbach, *Rabbinic Essays*, without a lot of fumbling. It is certainly to be hoped that Dr. Hoenig will write many more careful books, but, please, will he in future help the reader who wants to take him seriously by simplifying his method of presentation!

B. J. ROBERTS

We welcome a cheap edition of Dr. E. L. Allen's *Divine and Human*. It is now published by the Epworth Press with paper covers at 2s. 6d. net. It was first published in 1952.

Many books have recently been written about the Church of South India, and the author of this pamphlet—*What IS This Church of South India?*, by Mr. Douglas Webster (Highway Press; 1s. 6d. net), written in a vigorous and arresting style which might perhaps occasionally have been with advantage a little more dignified—seeks to set forth the essential significance of this union. He gives a rapid sketch of the history of the Church, showing that the movement towards union owed much initially to the pressure of the missionary situation, that it was guided throughout by a readiness to follow the leading of the Holy Spirit, and that it adhered to the twin principles of truth and growth—truth that refuses compromise but demands comprehensiveness, growth which acknowledges God in history but repudiates the absolute sanctity of either past or present formulations. Mr. Webster is at his best in his exposition of the beautiful liturgy adopted by the Church of South India, and in his undogmatic appreciation of the functional, as distinct from the doctrinal, value of episcopacy.

Life and Belief in the Experience of John W. Laing, C.B.E., by Mr. Godfrey Harrison (Hodder and Stoughton; 7s. 6d. net), is a biography of John W. Laing who is Chairman of one of the biggest building and civil engineering companies in the country, and who has also an outstanding record of Christian service. It is a simple story, simply told. It is the story of a man who was brought up to give his best to man and to God. There are some fine illustrations of how a real craftsman loves his work. There was Bob Franklin, foreman mason. 'Once John, who had been watching him at work with his usual extreme care, asked Bob why it was necessary to chisel exactly one-sixteenth inch off a stone that was going to be placed one hundred feet above the ground. Franklin answered: "If I were to get slovenly over my work at one hundred feet, I might get into a slovenly way altogether. It's best to do everything right."' Philip Webb drew the plans for the building of Brampton Church tower. The plans were so carefully drawn that they showed even the six-inch nails in the carpentry. 'When John expressed his admiration, Webb's chief assistant simply answered: "We are not considering only the first thousand years."'

Africa is always in the news to-day. Its people and their products touch our lives in politics, in

what we buy and sell, eat and wear. Dr. E. G. Parrinder, in a short study entitled, *African Traditional Religion* (Hutchinson's University Library; 8s. 6d. net), suggests that to understand and meet the needs of this great continent it is important to know something of the inmost aspirations of 'this incurably religious people.' He bases his work on twenty years' study in Africa (he is Senior Lecturer in Religious Studies at University College, Ibadan), and on the researches of many eminent scholars whose books are beyond the reach of the general reader.

In brief, this is an excellent summary of African beliefs about God, man and human destiny, a first text-book of African theology, in fact. 'The greatest danger in African religious life is that the old should disappear without some new religious force to take its place. Unchecked individualism, self-seeking, corruption, and materialism are the great enemies of modern Africa. Yet the past has been so thoroughly impregnated with religion and its ethics that it is difficult to see how an ordered society can be established without them. There is no doubt that God spoke in time past to men in Africa, and that African faith can be led upwards into African interpretations of the new religions. From these will come the new morality which will save society.'

To those who in former days found in Edwin Smith a sure guide to African customs and beliefs Dr. Parrinder can be commended as one of the ablest interpreters of Africa to-day.

In June 1953 we reviewed and recommended a small book by Professor Norman V. Hope. The title was *One Christ, One World, One Church.* The book was published by the Church Historical Society, Philadelphia. A British edition of this account of the Ecumenical Movement has now been issued by the Independent Press (3s. 6d. net). As explained in the earlier review, Professor Hope surveys the rise of missionary concern within Protestantism and the strength through unity that has developed in this sphere since Edinburgh 1910. The story of both 'Faith and Order' and 'Life and Work' leads to an account of Amsterdam 1948. In a concluding chapter some difficulties and problems of the Movement are stated, and achievements assessed.

Dr. Karl Ludvig Reichelt of Oslo, who died two years ago, was well qualified by much study and long residence in the East to write on *Meditation and Piety in the Far East* (Lutterworth Press; 17s. 6d. net). He discusses at the outset the relation between general and special revelation, and tries to hold the balance between those who, like Kraemer, refuse to admit any points of contact between Christianity and other religions and those who, on the other hand, minimize the differences. In emphasizing the superiority of Christianity he is inclined to be dogmatic rather than reasonably argumentative, but no one will question his sincerity, and his conclusions are reached after a most appreciative and sympathetic study of the Eastern religions with which he deals. His treatment of Hinduism is slight, and the chief interest of the book lies in his tracing of the influence of Buddhism and his exposition of Taoism and Confucianism. The fundamental endeavour of both of these he shows to be the breaking through to a cosmic consciousness of the meaning of life which strives to rise above the merely intellectual and commonsense level of morality slightly touched with emotion, and seeks to develop a deeply religious sensitiveness, but is ever and again hampered by complacency and conventional acceptance of good—very good—citizenship.

Archdeacon T. C. Hammond, M.A., lately Principal of Moore Theological College, Sydney, is an outstanding maintainer of the Protestant tradition in the Anglican Church. To a goodly number of publications he has now, well into his seventies, added *The New Creation* (Marshall, Morgan and Scott; 12s. 6d. net). As might be conjectured from the title, the book deals with regeneration but not without expounding its relation to justification, sanctification and glorification, which latter topic leads naturally to a discussion of the resurrection of the flesh as set forth by St. Paul. The author is concerned at every point to set forth What saith the Scripture? The writing is lucid, and vigorous. At many points it is inevitably controversial, but the discussion is always courteous. The books most frequently cited are those which fifty years ago all educated ministers knew, and most of them possessed. The Archdeacon argues in his Introduction that truth does not change. Perhaps he does not sufficiently realize that emphases or interests do change. Still the volume is a good statement and Biblical justification of the great Protestant doctrines. The matter is well arranged in brief paragraphs. Very regrettably no index is provided.

Father Shirley C. Hughson of the Order of the Holy Cross gives us a book, *Spiritual Guidance* (Mowbray; 12s. 6d. net). We heartily concur with what he says in the early portion as to the vast importance of the clergyman's responsibility for the cure of souls. Up till recently too many

went from theological colleges to take charge of a congregation with too little instruction as to the *pastoral* office. In too many cases to-day a minister is so busy with various 'groups' that no time seems to be left for dealing with individuals; and George Fox was right in insisting that souls are saved one by one. The book insists that individuals need spiritual guidance and that the clergyman is responsible for providing it.

The author is, of course, a very High Anglo-Catholic and one not in sympathy with that section of the Church of England will feel as concerns most of the rest of the book in a very unfamiliar and exotic atmosphere. Yet many wise things with which most of us will agree are said about meditation, prayer, and the sacraments. Our chief perplexity is that far too little is said about Christian service as a discipline, an instruction, and a means of growth in the Christian life and character. We feel put rather back to the *vita contemplativa*, as the Christian life *par excellence*.

Messrs. Mowbray are issuing in attractive format a number of devotional works that had a vogue in their day. From *Of Cleaving to God* (2s. 6d. net), a Latin MS. of the fifteenth century long attributed to St. Albert the Great, a monk of vast erudition who died in 1284, these quotations are typical—'The keeping of God's laws forbids all that is contrary to the essence and habit of charity and consequently all mortal sin'; 'God is the form of the soul and He must be stamped upon it as the wax is stamped with the seal'; 'The most important thing is that you should keep your mind bare of impressions and images and all attachments'; 'Let it not be your aim to delight in consolations but to mourn with all your heart.' In *The Meditations of William of St. Thierry* (7s. 6d. net) is this prayer—'Pour into me Thy wholly fragrant breath that through its fragrance mine may stink no longer, and the sweet smell of Thee, O Thou most sweet, may permeate me more and more.'

In these books piety expressed itself and readers found edification. Fénelon's *Meditations and Devotions* (3s. 6d.), in which there is much real thought, causes revulsion when he says 'Life is a danger, death a blessing. When will death come to give me the bridegroom's kiss,' and prays 'Strip me of everything,' and dwells on giving thanks for the discipline of disease and pain.

Imaginative reconstructions of the Gospel story vary according to the scholarship, insight, and literary power of the author. A commendable book of this kind is *Diary of a Disciple*, by Mr. William C. Berkemeyer (Muhlenberg Press, Philadelphia; $1.75).

There are forty short chapters, each setting forth a Gospel incident, and the intention is that they should be used as devotional readings for the forty days of Lent. The only quotations are taken direct from the New Testament. Inevitably the author's interpretations have an important place in the comments and impressions of the imaginary disciple; and it can be said that the author has made use of the best modern scholarship to give the successive events a clear and fresh appeal.

Spiritual blindness and its practical consequences led to the rejection of the old Israel. Are the churches to-day sure that they may not be rejected on the same ground? Can they, any more than Israel of old, discern the signs of the times? *Are We Blind Also?*, by Mr. B. C. Plowright (Nisbet; 12s. 6d. net), suggests more than a doubt.

The author approaches the contemporary religious situation in Britain from an unusual angle, suggesting, for instance, that there may be two opinions about such a seemingly desirable development of the present generation as the Church's recovery of confidence in its own message. The title of the book is a question that the churches must put to themselves. The author has his own views of eschatology and of the New Testament ideas of time and rebirth. He holds that no Scripture has so persistently been applied by Christians to the wrong people as our Lord's word to Nicodemus, 'Ye must be born again.' The scholar mentioned on p. 200 should be called Professor William Manson. Truly a thought-provoking, heart-searching book, which might well be taken up and discussed by ministers' fraternals.

It is not conceivable that the day will come when men will cease to write lives of Jesus Christ. One of the latest of these lives is *Jesus, Leader of Men*, by the Rev. G. W. Butterworth, Litt.D. (Religious Education Press; 8s. 6d. net). This book is not one of the 'big' Lives. It consists of twenty-eight chapters and an epilogue in one hundred and seventy-four pages. It has this great virtue, that the chapters are short; by-ways are resolutely refused; and therefore the story marches and the line of the life of Christ can be clearly seen. In certain ways, however, there is room for criticism. While, naturally and inevitably, the New Testament documents are continually cited and quoted not one Scripture reference is given from beginning to end. Further, there are times when this book is tantalizingly inadequate. For instance, when dealing with Jewish religion,

and especially with the Sabbath Law, Dr. Butterworth says, 'Starting with the belief that any activity, innocent on any other day, was dangerous and wrong on the Sabbath, quite apart from motive and purpose, the Rabbis plunged further and further into trivial regulations.' That is true, but without examples of such regulations it is unhelpful. Of Pilate it is said, 'He had none too good a record as a governor and he was not anxious for more complaints to be sent to Rome.' Once again, without some picture of Pilate's actual record such a statement merely tantalizes. It is not that Dr. Butterworth does not know the facts. He is thoroughly up-to-date with all the latest New Testament scholarship. None the less, this book has very great virtues. To take but one, we know no book which with such economy of words and such a sense of inevitability and such clarity tells the story of the last days in Jerusalem. These chapters are admirably done. Curiously enough, when Dr. Butterworth has faced every other problem he does not mention the Ascension. The book's usefulness is enhanced by the fact that it is excellently indexed.

The Practice of Prayer, by the Rev. Albert D. Belden, D.D. (Rockliff; 6s. net), is a most helpful little book. Its twelve short chapters are full of wise sayings and sane and practical guidance. 'Prayer may be simply defined as *the appeal of the soul to God*.' 'After all, what incredible folly to ignore the possibility of adding God to one's resources!' Prayer is 'the sacred tryst with love.' 'In prayer we give the Perfect Mind of God an opportunity to feed our mental powers.' 'After all, we are not here in life to escape trouble but to conquer it, and the Christian, of all persons, seeing that he is a follower of the Crucified, must ever prefer character to comfort.' A most practical and helpful and detailed plan is given for the use of thirty minutes in prayer.

Professor John Foster, D.D., presents us with what to our mind is the very best of his published work in *Why the Church?* (S.C.M.; 5s. net). According to the sub-title it is 'A Study of the Nature of the Church with special reference to the Writings of the Fathers.'

Why the Church?—because it was founded by the Lord as His Body. The Church did not begin at Pentecost but when Jesus called certain men to be His apostles and witnesses. Dr. Foster rightly censures those whose slogan is 'Christianity but not Churchianity,' a cry which we are sorry to learn he found too frequently in the Mission Field. He proceeds to show how hopeless seemed to be the Church's task but how marvellous was her success. He gives a rapid survey of church history, which alone can answer the question as to the Church's success or faiure.

The picture has its high lights and deep shadows. The Church is a Divine institution but is composed of fallible human beings. The Church on earth is imperfect, but the Church in heaven is the perfect. The 'notes' of the Church are universality, unity, and holiness. None of them is completely realized on earth, but we must think of them as ideals to cherish and ends to labour for. The book is not only very interesting but informative and stimulating. The many citations from ancient writers are very valuable and well chosen.

One blunder occurs on p. 33 in a citation from Tacitus where one clause is completely mystifying; the correct rendering is given on p. 14.

In the eight years since the first appearance of Professor R. V. G. Tasker's book on *The Old Testament in the New Testament* a number of extremely important studies of the topic have appeared, and they are adequately reflected in the recently revised second edition of the work (S.C.M.; 6s. net). The author has re-stated the problem in the first two chapters of the book, and even in the other parts occasional sections have been rewritten. Thus, an already acceptable and praiseworthy book has increased in value as a general introduction to a fundamentally important topic. As an indication of the changes, it may be noted that the index of authors quoted has some fourteen new titles and some twenty have been dropped from the earlier edition.

From Abraham to Solomon: An Introduction to the Early History of the Hebrews, by Miss Agnes Humphreys, M.A. (S.C.M.; 6s. net), is designed 'to help children to enjoy reading the Old Testament as a record of God's action in the history of His Chosen People.' In that aim it will assuredly succeed. There are four parts—The Age of Herds and Tents, The Age of Slavery and Liberation, The Age of Conquest and Settlement, The Age of Prophets and Kings. Each section is prefaced by very useful time charts, and is followed by excellent suggestions for expression work and for further study. The book is much helped by four very useful maps. The story is presented partly in continuous narrative and partly in dialogue form. It is thoroughly abreast of modern scholarship, and is bound to be a very great help to teachers in teaching the not always easy story of the Old Testament.

The Late Professor A. J. Gossip, M.A., D.D., LL.D.

By Principal John Mauchline, D.D., Trinity College, Glasgow

The passing of Professor Arthur J. Gossip[1] is an event with significance for many in Scotland and beyond. Licensed for the ministry of the Free Church in 1898, he held successively the pastoral charges of St. Columba's Church, Liverpool, the West United Free Church, Forfar, St. Matthew's United Free Church, Glasgow, and Beechgrove, Aberdeen.

In 1928 he was appointed by the General Assembly of the United Free Church to be Professor of Christian Ethics and Practical Training in their Glasgow College, and in 1939, in terms of a Minute of Agreement between the University of Glasgow and the Church of Scotland, consequent upon the Union of the Churches of 1929, his Chair became a University Chair and he occupied it until his retiral in 1945.

To speak of A. J. Gossip's ministry in those congregations, and to speak of the impact he made upon the students of the Glasgow College, is to call attention to only a part of the work which he was enabled to accomplish, for by his spoken and written words he became comforter and father in Christ to thousands who never set eyes on him, and of whom he himself knew nothing.

It is probably as a preacher that he stood forth most of all in his day and generation, and the prevailing impression made by his preaching was that of a vital personality charged with the communication of a vital and urgent message. That message was clothed in pithy and ardent words which reached the heart and played upon the feelings to the revivifying of energy and the resurgence of hope.

A. J. Gossip preached often on the great themes. Take account, for instance, of this group of titles from his published volume of sermons, *The Galilean Accent*: 'What Brought Christ to the Cross?', 'What Happens at Calvary?, 'How Spring Comes to the Soul,' 'On the Need of Communion with God, 'The God of Human Experience.' It will have been noted, incidentally, that in the second title quoted he uses 'happens' not 'happened.' That emphasises one note that was perennially present in his preaching, namely, the unchanging validity of the Christian message and its inextinguishable values; or to put it in other language, in his exposition of Christian truth he somehow contrived to escape the bonds of time and to expound the contemporaneity of the saving acts of God. It is relevant in this connexion to mention that in the inscription on the stone which he caused to be erected on his wife's grave in Aberdeen there is no mention of the date of her death. It is a stone of remembrance of something unbound by time or place, of a union which had been and which, however different for the time being, still remained.

It will likewise be remembered that time after time in his preaching he emphasized the wonder of the works of God in creation, in providence and in man's redemption. He never tired of preaching of the succour and the comfort of God to those who sincerely seek Him. Sermon titles like these come to mind: 'Christ's Promise to the Tired,' 'How Others Gained Their Courage,' 'How to Face Life with Steady Eyes,' 'On the Clue to Life's Enigmas,' 'What Religion Does for One Who Really Tries It.' How whole-heartedly he agreed with the saying of Denney that 'you can't in preaching produce at the same time an impression of your own cleverness, and that Christ is wonderful.'[2]

His preaching was always related to the demands and the needs, the testings and the trials, of the common life, and always he preached the authentic notes of the Christian gospel as he had tested them and found them true in his own experience. As he once wrote: 'Preach to your own heart, and many startled passers-by will stop to listen, feeling you are addressing them. Draw anonymously on the story of your life, and they will sit astonished in the pews, asking, Who has been telling him about me?'[3]

In his four congregational charges A. J. Gossip became intimately acquainted with the pattern of life that is the lot of mortal man, and his spiritual sensitivity, his deep insight, and his sympathetic nature enabled him to enter into the experience of his people; and as he helped to discipline their minds and hearts for the demands of life, he found his own more and more perfectly modelled by the same discipline; and his period as a chaplain with the Glasgow Highlanders in the First World War gave him a deep knowledge of men as they faced the stresses and strains that come upon them in the most acute trials that they may be called upon to face, and he learned there afresh that words spoken from the heart and on the basis of living experience, however lame and stumbling their expression may be, can often make a far deeper appeal and exercise a far more lasting influence than the elaborate utterances of one who communicates the impression of standing aloof from that which he commends.

[1] He died in Glasgow on Wednesday, 26th May, 1954.

[2] *In Christ's Stead*, 128.

[3] *Ib.*, 83.

But A. J. Gossip learned of life also in his own home, and particularly on that occasion when he suffered a very great personal sorrow. That experience he faced with tremendous courage. He believed that, if he wrestled persistently, he would find in the end the truth that it was intended he should find, and it would have value, not for him alone, but for all those who in their turn would be in like danger of being overwhelmed. So he preached to his own people in Aberdeen and, through the printed word, to a much greater congregation, that sermon to which he gave the title, 'But When Life Tumbles In, What Then?' 'You people in the sunshine may believe the faith, but we in the shadow must believe it. We have nothing else. . . . In the New Testament you hear very little of the families with that aching gap, huddled together in their desolate little home in some back street; but a great deal about the saints in glory, and the sunshine, and the singing, and the splendour yonder. And, surely, that is where our thoughts should dwell. I for one want no melancholious tunes, no grey and sobbing words, but brave hymns telling of their victory.' [1]

Preaching thus out of a living Christian experience, A. J. Gossip had no respect for the preacher who proclaims a tradition, a message in which he has been instructed, but whose values he has never appropriated. He quotes with approval the words of Berdyaev, 'There is no longer any room in the world for a merely external form of Christianity, based upon custom. The world is entering upon a period of catastrophe and crisis when we are being forced to take sides, and in which a higher and more intense spiritual life will be demanded of Christians.' [2]

There are many preachers whose sermons are a collection of *obiter dicta* on the contemporary scene. A. J. Gossip was not of their number. In fact, what strikes one about his sermons, as they are represented in his four volumes in 'The Scholar as Preacher' series, is that the references to the contemporary scene are remarkably few. He does make the general statement at one point that 'in these days, we have largely lost the sense of personal sin, with disastrous consequences,' [3] but he hastens to add, 'it is no less true that the social conscience is alive and unhappy and in earnest, as often it has not been.' [4] He does say that in these days the Church may seem in many ways to be futile and ineffective, but he hastens to add, 'in the years that I have seen it has leapt out across the world faster and farther than in any period of a like length in all its history.' [5] He does say that 'an ice age seems stealing on and on over the human soul,' [6] but he does not fail to counterbalance that with a reference to the fact that the Church can in our time show a glory of martyrdom unsurpassed in its long annals. But as for the details of the contemporary scene, he seems to have been in agreement with Burke, 'politics and the pulpit are terms that have little agreement. Surely the Church is a place where one day's truce ought to be allowed to the dissensions and the animosities of mankind.' [7]

His sermons were always delivered with a great intensity, and there was a freshness in their presentation. He spoke often in breathless sentences in which clause was piled on clause, and the bonds of syntax were strained in a way that no grammarian would have allowed; and yet each clause added its own quota to fan the fires of eloquence until every heart in a congregation was warmed to a generous glow. It may be that for a congregation's weekly spiritual sustenance A. J. Gossip provided too rich a fare. It may be that his greatest influence was upon those who heard him from time to time, so that, as it were, they kept with him high festival. Often he gave the impression that his preaching was wholly spontaneous, the inspired utterance of the occasion as the Spirit of God led him on; but the truth probably was that he had taken to himself the counsel which he gave in his *Warrack Lectures* to his students, that the wisest method in sermon-making is that men first should write 'in order that things may not be vague or unwieldy or disorderly,' and then should commit it substantially to memory, for, he adds shrewdly, 'If a discourse is too elaborate and subtle to be delivered without manuscript, it is certainly too subtle and elaborate to be followed without a paper before the hearers too.' [8]

Like many great preachers he was a master of illustration. With the devotional literature of our language he was very intimately acquainted, and drew upon it with very telling effect, but he drew also upon a wide range of literature—poetry and fiction, biography and letters—and not least did he draw from the stores of Robert Browning.

Discoursing in his book *In the Secret Place of the Most High* upon public worship in the Church in this land to-day, he finds that the whole tone has become graver, and that the approach into the Presence is commonly through confession and penitence. That, he says, one can understand, and yet he cannot refrain from recollecting that in the great periods of the Church's history the approach has more often been one of thanksgiving and joy and triumph; and that was on the whole his own approach. His first word was of thanksgiving for the fact that God should be mindful of man, and that He should visit him with His salvation;

[1] *The Hero in Thy Soul*, 111–113.
[2] *In the Secret Place of the Most High*, 6.
[3] *Ib.*, 12. [4] *Ib.* [5] *Ib.*
[6] *Ib.*, 14. [7] *In Christ's Stead*, 35. [8] *Ib.*, 181.

of thanksgiving for the victory that is in Jesus Christ; of joy in the Christian Fellowship into which man is called. Then for him words of confession and penitence had their place when the contrast arose in sharpest outline between the feeble service of those who profess Christ's name and the magnificence of God's love in Christ. What he has to say of the doctrine of total depravity is worth noting: it does not mean 'that we are all wholly evil, altogether and throughout; that there is, and can be, no real difference between any one of us and any other, because all alike are at the lowest possible depth.' It does mean 'that every department of our nature and personality is touched and soiled and contaminated by this loathsome malady; our will, our heart, our imagination, our mind, so that we cannot think worthily; and cannot love what we know we ought to love; and cannot will what yet, in a real sense, we want to will.' [1]

In his own prayers when he was conducting public worship A. J. Gossip used little, if any, of the recognized forms of common prayer. His prayers were like private devotions, the outreaching of the individual heart seeking God. But, then, he himself would have argued that he was representative man, and, if he thus expressed the yearning of his own heart, it should be in many ways the expression of the hearts of those in the congregation who likewise yearned for the living God. But let it be said that he himself has written of such prayer in the congregation, 'We must be at pains to make it theirs, and keep it theirs; must not run on ahead of them, so that they cannot follow; must not let them lose step with us; must pray their prayer to God for them, and with them, saying what they themselves would like to have said, if they had thought of it.' [2]

His own students in College may sometimes have been disappointed with the slender training they received in liturgics; for set forms he had little liking; yet he was not unaware of their value. He speaks of the Book of Common Prayer with much appreciation, 'It is all big and human and universal, applicable to every one, though each will, in measure, fill in a different content from his personal experience. And one can see the value of that, and how it saves us from certain threatening unseemliness.' [3] Yet he could add this, 'The thoughts of the Prayer Book are, indeed, of a great size. And the perfect phrases in which they are clothed march majestically through the mind. But sometimes they are too big for me to pray, to be called prayer. In private, yes; when and where one can brood lingeringly over them, and slowly think them out, and crumble them into their constituent details. But to repeat them, or to listen to them being spoken, gives some of us, slow-footed, stupid, spiritually inexpert, no time or chance to let our minds and souls sink into them and use them. Already they are gone.' [4] But at that point the rejoinder could be made that these prayers by constant use sink into the mind of the worshippers and become more and more filled with meaning. It is their very richness and profundity of thought and fitness of expression which qualify them to continue in use in public worship.

The Church in 1928 called A. J. Gossip to a Professor's Chair, but he remained in many ways a preacher. Doubtless he was not the ideal guide in Church polity and organization; and he was not the kind to become enthusiastic about the work of committee and sub-committee. But he lectured on Christian Ethics with deep understanding and discernment; he was quite unusually versed in comparative religion, and he lectured on this subject, especially on Buddhism and Confucianism, with a competence that few in this country could emulate. But all the time he kept before the mind of his students the greatness of the message which they were called upon to preach, and the greatness of the task which they were called upon to undertake.

The Expository Times itself owes A. J. Gossip a great debt. Over a long period of years his reviews of books have appeared on its pages and have been read with interest and appreciation; and although many may have forgotten it now, there was a time when his children's addresses were published in this periodical and gave delight to many.

Beyond all, the man himself lives in memory, humble, sincere, deeply religious, a man of resolute faith and unquenchable hope: a man who enjoyed life, had a rich fund of humour, knew the solace of true friends, and rejoiced in his own family: unorthodox in garb as in doctrine, eccentric, often immersed in thought so that friends would be passed by on the street, a man of strong opinions and, sometimes, of vehement judgment: withal, a man greatly loved. A friend writes of him, 'The content of his mind was too highly electrical and poetic in quality to be imprisoned within the bounds of any neatly framed formula, or canalized into orthodox grooves of dogmatic belief. No doubt it was on the basis of that dynamical criterion that he described a volume of sermons given to him to review as "great slabs of doctrine from the cold storage of a refrigerating mind."'

We do not lament his passing; that he would not tolerate. We give thanks for all he was and all he was enabled to do.

[1] *In the Secret Place of the Most High*, 86.
[2] *Ib.*, 45. [3] *Ib.*, 89. [4] *Ib.*

Important and Influential Foreign Books

Otto's 'The Kingdom of God and the Son of Man'

By the Reverend C. F. Evans, M.A., Corpus Christi College, Oxford

When *Reichgottes und Menschensohn*, which had been published in Germany in 1934, appeared in a revised edition in English in 1938, the author's name was familiar to a considerable number of English readers. To a few he was known as one of a small group of Professors at Marburg, who had stood behind a High Church movement which had arisen within German Lutheranism after the War of 1914–18, and whose writings had helped to guide the movement and to supply it with a theological basis. To a far wider public he was known as the author of *The Idea of the Holy*, a slim volume which had exercised an influence out of all proportion to its size, and which was read far beyond the limits of the theological faculties. Into theological discussion itself it had brought a gust of fresh air, and it had firmly established the word 'numinous' in the language. It is always possible for a theology which is critical and analytical in its methods to lose sight of the religious nature of the material and of the figures which it is examining, and from time to time theological study has been disturbed by the entry into it of a religious man, who insists on treating his subject matter as religious. Rudolf Otto was such a person. In *The Idea of the Holy* he protested against the dominance of the rationalistic approach in both liberalism and orthodoxy, and against the moralism which went with it. Holiness is something more than goodness; the irrational is as important an element in religious experience as the rational; awe in the presence of the supernatural, and participation in a supernatural life, had been of the essence of the Christian Gospel from the outset. Although he brought to his study the training and technical terms of the school of *religionsgeschichte*, he did not regard it as the detached work of a scholar, nor did he view primitive Christianity as one religious movement amongst others. He wrote with a sense of urgency, to arouse the Church to shake off a moralistic rationalism and to proclaim its message of salvation, and he warned those who had no experience of religious awe against reading his book. That *The Kingdom of God and the Son of Man* is in some measure a continuation of his earlier work is indicated by its sub-title, 'A Study in the History of Religion;' only now the study presses nearer to what is the heart of the Christian religion, the Message and Person of Jesus.

The work has its own methods of presentation, which make it difficult either to assess or to describe. It is divided into four books, with a fifth book of appendices. Each book is complete in itself and can be considered on its own, but the method and ethos in each book are so similar that together they combine to form a unified whole. The unity, however, is less that of a developed argument than of an impressionistic painting. The first book deals with the preaching of the Kingdom of God, and is divided into four parts, concerned, respectively, with the antecedents of the preaching of Jesus, the Kingdom in His preaching, the original element in that preaching, and a detailed consideration of the announcement that the Kingdom is at hand. Here, as throughout, Otto's first concern is to discover and reconstruct the setting in which the ideas under review are recognizable to the historian of religion, and in doing so he believed that the proper *sitz im leben* of the Gospels was something far wider than the life of the Jerusalem or Gentile Christian Church. Jesus is identifiable as an itinerant Galilean rab who preached a type of eschatology which, being Galilean, was only partly Israelite in origin. The idea of Divine sovereignty manifesting itself as numinous power combined with wisdom goes back to Aryan sources, and in particular to the doctrine of the asuras in the Vedic hymns. This type of religious thought died out in India, but it developed on Iranian soil under Zoroaster, where the conflict of the Divine light with darkness becomes central, and where it gives rise to an eschatology in which are depicted the final victory of Ahura Mazda (God the Wise) over the enemy, the resurrection of the dead, the final judgment, and the new creation of the world, which is Ahura's chshathra or kingdom, a state for which men earnestly long, and for which they are to make their decision. These conceptions fused with, and absorbed into themselves, the more naïve Israelite belief that Yahweh would one day be king, and they form the immediate background to the preaching of Jesus. Without in any way furthering the fantasies of apocalyptic, Jesus clothed His message in simple eschatological images. These are not to be decoded as urgent moral imperatives or as demands for decision (the commandments of God stand on their own feet, and need no eschatology to help them out); they

are intended to convey a radical contrast between this world and another, supernatural, world, and to arouse men to action by the promise of a real and imminent advent of a new and blessed and sanctified form of existence. They denote a religious and metaphysical rather than a purely moral conception of the Kingdom. If the question is asked how such conceptions can lie side by side with what has been called a 'marvellous ethic,' the answer is to be found in the logical irrationality of all eschatology, which, nevertheless, has a logic of its own satisfying to the heart. The distinctive feature of the preaching of Jesus, and that which gives it its centre and unity, particularly in contrast to that of His contemporary John the Baptist, is the proclamation that this Kingdom is at hand. This must be taken to mean that it is already present, and is, as it were, throwing its shadow before it. The new supramundane order is already operating in advance with *dunamis*, with effective power. The Iranian background is apparent in the passage about Beelzebub, which is to be understood according to Luke's version as saying that the strong one (God) is spoiling the enemy by means of a power of which Jesus is the bearer. Thus it is not Jesus who brings the Kingdom, it is He who is borne along by the Kingdom; only in the consummation will the present hidden Kingdom of God become the Kingdom of Christ. The Parable of the Seed Growing Secretly is brought into immediate proximity with the Parable of the Sower, and they are held to constitute together a single parable which, along with other parables, is a comment on the mystery of the Kingdom, *i.e.*, on its presence as a Divine act exercising its power in hidden form.

The subject of the second book is the Person of Jesus Himself. How does one who knows himself to be borne along by this Kingdom and its powers think of himself? Otto's method here, as elsewhere, is illustrated by the following quotation: 'Records of any person's attitude, activity, and preaching gain in historical reliability in the measure that they yield a unity of import in such a way that the traits individually reported supplement one another and show themselves to belong together.' Can the historian of religion trace Jesus' consciousness of mission to a source where it both becomes intelligible in itself and also accounts for the later Christology of the Church? It is in answer to this question that Otto is both most detailed and most precise. The source is the complex of ideas contained in the Book of Enoch, is in fact the Book of Enoch itself, in which, again, Iranian elements are dominant over Israelite. Enoch is a preacher of righteousness who announces in parables the judgment of the world and the coming blessed age; he is also a seer who is admitted into the mysteries of the heavenly Kingdom of the Lord of spirits, including the mystery of the human but supernatural intermediary between heaven and earth who is to be revealed at the end, the Son of Man. But at a certain point Enoch is caught up to God, and it is then revealed to him that he who has preached the Son of Man is himself to become the Son of Man, and that for this he has been predestined. This is not only the source in general of the messianic consciousness of Jesus; the Gospel records, properly understood, go step by step parallel with it in their picture of Jesus as a preacher of righteousness and a prophet of the Son of Man, who is Himself destined to be exalted as the Son of Man. There is this modification, however, that Jesus conceives Himself also to be the Servant of the Lord, who is, like the Son of Man, both a preacher on earth of the approaching eschatological order, and one who is predestined to an eschatological dignity.

In his third book Otto is concerned with the Last Supper as the most pregnant expression of the meaning of the suffering of the Son of Man. To what category does this act belong? It is not a Passover meal; it is the religious meal of a type of fraternity well known in Judaism, the chaburah. More precisely it is, as the features of the meal indicate, the rite of the Qiddush, or sanctification of the Sabbath. But to be read as such the shorter Lukan text must be taken as the original, and the Markan and Pauline accounts, in which the covenant is connected with the sacrificial shedding of blood, as later developments. The Lukan account itself is so handled as to make the words 'I covenant unto you a kingdom as My Father has covenanted unto Me' follow immediately upon the words 'This is my body.' The breaking of the bread thus belongs to the well-known class of acted parable and prophetic prediction. With its accompanying words it means that Jesus bequeaths the Kingdom to the disciples as an inheritance obtained for them by His expiatory death, and for it they are made ready by sharing in the atoning and sanctifying power of that death.

In the fourth book Otto considers those aspects of the Gospel record in which Jesus acts and speaks as one who belongs to the type known as 'charismatic.' From the point of view of the history of religion, he insists, this type must be taken seriously. The charismatic person existed, not only in hagiographical legend and in the figures of certain Islamic saints, but in the clear light of day in such a person as Paul. The charismatic possessed enhanced capacities of a more or less predictable kind—healing, exorcism, discrimination of spirits, second sight, prophetic divination and judgment, and they are by no means alien to the preacher of an eschatological message of salvation. It is for the historian of religion to detect

and describe them, it is for the theologian to interpret them.

Even from so brief a sketch of their contents it can be seen that Otto's four books, although capable of being considered independently, combine to form a single whole. Indeed, search for wholeness is a cardinal point in the writer's discursive method. The result is a work of a certain 'brilliance,' which stands apart from, and in some ways stands out from, the general run of books on the Gospels. It is frequently suggestive, and the student of the Gospels is likely to find himself going back to it to see what it has to say on the interpretation of individual passages. Some indication of its influence is given by the use made of it in three such representative works as Dr. C. H. Dodd's *The Parables of the Kingdom*, Professor W. Manson's *Jesus the Messiah*, and Dr. Vincent Taylor's *Jesus and His Sacrifice*. Dodd, who professes himself deeply indebted to it, remarks that 'he cannot see how anyone, after reading *Reich Gottes und Menschensohn*, pp. 51–73 [English edition, pp. 97 ff.], could ever be content with interpretations which water down the meaning of these great sayings into a mere expectation that the Kingdom of God would come very soon.' Since *The Parables of the Kingdom* is the most thorough exposition of Dr. Dodd's views on this matter, Otto may be considered, in some measure, the progenitor of 'realized eschatology,' and of the increased attention given to the parables as expressions of that doctrine. It is noticeable, however, how often Otto is cited, even by those who find his treatment suggestive and illuminating, with only qualified approval, and a fresh reading of the book has served to make one ask whether its influence will be lasting. For it has serious defects, and these are at points which vitally affect the total presentation. The first defect is a certain sketchiness throughout which goes along with its impressionism. The subject of each of the four books requires a whole book to itself. The reader is given enough to furnish him with a number of brilliant generalizations, but he is left not only asking for more, but wondering whether, if he were given more, it would serve to support the theses or to detract from them. Thus the recognition of Iranian elements broadens the basis of the doctrine of the Kingdom, but the crucial question here is whether, as even some of Otto's own evidence would suggest, these elements have been subordinated to fundamentally Israelite conceptions of Divine kingship and Divine righteousness, and whether they are chiefly important as the agents by which an essentially Hebrew eschatology was enabled to come to full maturity. This question does not receive adequate treatment. If it had Otto might have been led to say more about his contention that the doctrine of the Kingdom is primarily religious and metaphysical. Similarly, the warning not to look for too great consistency in eschatological thinking is valuable, and the judgment that the ethics of Jesus are not determined by an expectation of the end is surely correct, but to explain the juxtaposition of a 'marvellous ethic' and an eschatological message of salvation by saying that eschatology is always irrational is altogether too facile, and it enables Otto to ignore those considerable portions of the Gospels which seem to have as their immediate background not the oracles of a prophetic seer but the traditions of rabbinic Judaism.

A second, and perhaps more serious defect, is that Otto's brilliance as a historian of religion was evidently not matched by a mastery of the technical problems involved in the literary criticism of the Gospels. This is particularly serious in that some of his most decisive judgments depend upon a critical manipulation of the text and upon an assessment of the relative value and originality of different sources. This is not to say that a writer on the Gospels must conform to established critical conventions, but it does mean that he is unlikely to establish his arguments for his readers unless he makes clear as he goes along what canons of criticism he is employing, and it is quite impossible to discover from the desultory remarks in the two or three pages which Otto devotes to them what are the critical principles upon which he is working. Hence he fails to carry conviction at certain points which are vital to his argument, notably in his suggestion that the Parables of the Sower and of the Seed Growing Secretly originally formed a single parable, and in his choice and handling of the shorter Lukan text, with which his interpretation of the Last Supper stands or falls.

It is a virtue that Otto takes the Christological question seriously, and insists that the Gospel tradition must be accounted for primarily by reference to its central Figure, but here he stakes all upon a single throw, namely, that an exact parallelism between the Gospel picture of the Son of Man and the Similitudes of Enoch points to the actual mould, if not to the precise origin, of Jesus' own doctrine of His Person. The possibility that he is right depends as much on our continued uncertainty as the extent and form, the unity and integrity, of the Enochic literature in the first century A.D. as on anything else. Enochian studies since Otto have not led to any consensus of opinion, and it is permissible to hold that with the material at present available to us they are unlikely to do so. Meanwhile the majority of scholars still prefer either to find the immediate background to the Gospel picture of the Son of Man in the Book of Daniel, from which it can at

least be shown that Jesus quoted, or to regard Enoch and the Gospel tradition as parallel but independent reflections upon the Old Testament conceptions of Davidic and Adamic dominion.

If these criticisms are valid, then Otto's total structure begins to break up, and we may ask what is left of it. A number of impressions, perhaps, of which the most vivid, and the one most likely to be permanent, is that of Jesus as a figure of the charismatic type. It is strange that the subject on which one would expect Otto as a historian of religion to have most to say should receive the least extended treatment. Here, in particular, one could wish for a whole book. Nevertheless, this section is the most convincing and the least vulnerable in the book, and, to judge from such a work as C. K. Barrett's *The Holy Spirit and the Gospel Tradition*, the one which is most profitable for further development. Jesus Himself, no less than the Kingdom of God, is to be recognized as religious and mysterious; He wields extraordinary powers and possesses capacities which are alien to the thought of the modern world, however embarrassing this fact may be for the modern world.

Religious Education

Bible Teaching in the Faculty of Arts

By F. F. Bruce, M.A., Head of the Department of Biblical History and Literature, University of Sheffield

One of the most remarkable developments in English Universities during recent years has been the establishment in many of them of Biblical studies as an independent subject within the curriculum of the Arts Faculty. There have been parallel developments in Scotland and Wales, but the English development, with which this article is concerned, has a background and features of its own.

The Biblical tradition, of course, has made a contribution to our culture not less important and distinctive than the classical tradition of Greece and Rome. Yet over a long period the Biblical tradition was studied only indirectly, if at all, in our Arts Faculties. Biblical studies were, in general, confined to the Theological Faculties—which meant that in most of the modern English Universities such studies had no place at all, for few of these Universities made any room for Theology. This exclusion of the queen of sciences was a matter of deliberate policy at a time when it was thought impossible to accommodate theological study without becoming involved in denominational rivalries. As early as 1904, however, Manchester University showed the baselessness of that fear, for Manchester's Faculty of Theology was inaugurated in that year and has proved for half a century that theological teachers and students of varying religious traditions can work together in harmony. The opposite extreme is represented by a sister foundation which, about that same time, laid down in its Charter as 'a fundamental condition of the constitution of the University that . . . no Theological teaching shall be given by or under the authority of the University.'

Most of the newer English Universities have not gone so far in either of these directions. But to-day Leeds and Birmingham have Chairs of Theology; Nottingham is even more committed in having a Chair of *Christian* Theology; Southampton and Hull, the youngest English Universities, have their Departments of Theology; and the new University College of North Staffordshire has its Department of Historical Theology.

In all these places, however (and the list is not exhaustive), the subject, however it may be named, is taught in the Faculty of *Arts*. Similarly the Department of Biblical History and Literature at Sheffield was instituted in 1947 as an independent Department in the Faculty of Arts because, as the University's Annual Report for that year put it, 'there is need to provide for such studies, primarily for their own sake, but also for students intending to become school teachers and ministers of religion.'

The secure place which the Butler Education Act of 1944 gave to Religious Instruction in schools has produced throughout England an unprecedented demand for specialist teachers of Scripture; and, while these new University departments were not expressly instituted to meet this demand, it is significant that the supply and the demand have arisen more or less simultaneously.

There are differences of detail in the teaching of Biblical studies between one modern University and another; but if I give some account of the organization of the subject in Sheffield, it may be assumed that the approach is roughly the same in the other places.

Biblical History and Literature (hereinafter abbreviated BHL) enjoys complete parity with all other subjects in the Arts Faculty. Students may offer it as one of their four subjects for the

Intermediate Arts examination at the end of their first year. If they then pursue a course leading to the general B.A. examination at the end of their third year, they may offer BHL as one of the three subjects required for that examination. Or, if they have the necessary desire and qualifications, they may enter the Honours School of BHL after their Intermediate examination, and spend the next two years specializing in this one subject, with a view to graduating with Honours in it. Students in certain other Honours Schools may study BHL for one post-Intermediate year and offer it as their subsidiary subject.

The Intermediate, General, and Subsidiary courses are based on the English Bible (R.V. or R.S.V.). The Honours course requires Hebrew and Greek, and students must show competence in both these languages before admission to the Honours School.

After B.A. there are opportunities of proceeding in BHL (as in other subjects) to the higher degrees of M.A. (by thesis or by examination), Ph.D. (by thesis after a full-time or part-time period of research), and D.Litt. (by distinguished contributions to learning).

The University also provides a two years' course of evening lectures leading to a Certificate in BHL. This course, like similar courses in other Universities, meets the need especially of a number of school teachers in the area who wish to add a qualification in Scripture to their qualifications in other subjects. Most, though not all, of the people who take this Certificate course are teachers; it has also been taken by one or two ministers who have not been able earlier to get as much theological training as they would have liked. Short courses in Elementary Biblical Hebrew and Greek are available as 'optional extras' for students taking the Certificate course.

At the end of the course for the general B.A. degree, a student should know the outline of Israel's history from the patriarchal age to Barkokhba's revolt (with more detailed study of certain important periods) and of the history of Christianity in the Apostolic and sub-Apostolic age; he has also been introduced to the whole range of literature in the Old and New Testaments and Apocrypha, and paid special attention to representative books from each of the main sections of the Bible. An Honours student, having devoted his two post-Intermediate years to Biblical studies exclusively, is expected to show a much more intensive acquaintance with the whole field of BHL, from the earliest times to A.D. 180.

The term 'Theology' does not figure in the curriculum of this University, and strictly speaking its Biblical courses should not come under the caption of 'Religious Education'! 'The courses,' says one document, 'will not be doctrinal.' One interpretation of this was suggested by a friend of mine in a 'Hymn for a School of Biblical Studies in a Secular University'; it assures students that the subject will be taught with such absence of bias

> That so, with faith unfaithful,
> Ye tread the narrow way
> Of truth (but not too much truth),
> That lies 'twixt Yea and Nay.

But what is really meant is that dogmatics, apologetics, and the like do not come within the scope of the Department; that nothing is to be taught which pertains to any one denominational tradition or school of religious thought; that BHL should be presented with the same objectivity as marks the teaching of the history and literature of classical antiquity in the Greek and Latin Departments.

But experience suggests that a teacher who guides his class through the exegesis and exposition of (say) the Epistle to the Romans need not hanker after an opportunity to teach systematic theology, especially when the class may contain a Roman Catholic and a Unitarian and various intermediate gradations. To be faithful to the text and to one's own understanding of it, and at the same time to interpret it so as not to tread too heavily on any ecclesiastical or theological corns, is an admirable training in self-discipline! But perhaps for that as well as for many other reasons, the teaching of the Bible in the Arts Faculty of a secular University can be the most exhilarating and rewarding work in the world.

In the Study

Virginibus Puerisque

Beating the Bounds

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'The Most High . . . set the bounds of the peoples.' Dt 32^{8} (R.V.).

In our Cheshire village of Christleton they have recently revived the ancient custom of beating the bounds. They started from the village church after a short service and made their way in each direction to the farthest point to which the parish extends. In one place the parish boundary actually passes through a farm-house. So they had to go in through a door and climb out through a window to make sure that they had marked the boundaries exactly!

Every so often the procession stopped, and they sang and prayed—a glorious reminder that God is Lord of the place. Then they took a rod and smote the wall: they 'beat the bounds.' Then presumably, if there is ever a question as to the parish boundary, some one will recall the day and say, 'No, there is the boundary. I remember how we beat the bounds on the wall of Farmer Blogg's barn in 1953.'

In bygone days the arrangement was slightly different. When few people could read or write, it was useless to note down in a book that the north-eastern limit of the parish of Waddlecombe-with-Sloshbrook passed through a line fourteen feet south of the west end of the byre of Turtletwit Farm. No; they had a much more realistic method. They formed their procession every year, just as they did at Christleton a few months ago. But, instead of striking the *wall* at each point, they took one of the village boys and gave *him* a jolly good thrashing. Then, in future years when any one wanted to know where the village boundary was, he had only to ask one of the youths of the place and he would rub his hands ruefully over a certain portion of his anatomy and say, 'Yes, I know; I can take you to the very spot' (of the village, I mean). No mistakes about boundaries then, I can tell you. Good old days, weren't they?

Life keeps on teaching us through our experiences, and not all of them are pleasant. We learn the rules of life by living. We find out how mean and selfish we humans may be by looking at our own lives or by reading in the paper about the lives of our fellows. Laws mean very little in cold print. What would be the effect upon us of a law like this: 'You are not permitted to copy secretively your neighbour's mathematics homework, because character declines quickly as this dishonesty is practised'? We should grunt and mutter, 'Sez you,' or something equally academic. But suppose that I watch Smith minor fall gradually into the habit of cribbing, and I notice that it doesn't end with cribbing: soon he starts to bully small boys, to tell lies, to use bad language, and generally to become a blight upon the school society. I learn inevitably from his failure that cribbing damages character.

When you come to think of it, the Christian laws are not easy to formulate. I know that we have our Ten Commandments (though they were Jewish, and the Christian standards go far beyond them). But the Bible is not merely a book in which God has given us a complete set of laws. It has no index, and you cannot find exact instructions to obey in any particular circumstances. Most of God's rules for us are worked out in the Bible in the lives of men and women. That is what makes the Bible so much more real than any other book of religion. It is God speaking in and through people. The Muslim's *Koran* is a dull book, because it is supposed to be a collection of oracles revealed to Muhammad in vision and passed on for his followers to revere. The Bible is a living book because it is all about people who lived. God teaches us through the lives of others.

I learn the sin of greed from the story of Esau and Jacob, the folly of jealousy from Lot, of pride from Solomon, and so on. I may consult them, through the Bible record, if I want to know whether these qualities of life are 'in bounds.' On the other hand I can see in Peter a story of what Christ can do with our feeble loyalties, in Thomas a picture of how He deals with our doubts, in Paul a realization of how He uses men in His great service and trains them in His own wonderful way. And I learn both from men's successes and from their failures what is God's will for me. God speaks to me through their lives.

But the greatest part of this truth is that, when God finally spoke to men, He spoke in a Person. God's final Word was Jesus. And it is both from Him and in Him that we hear the Word of life.

The Road with a New Name

By Miss Rita F. Snowden, Auckland, New Zealand

Every boy and girl and man and woman has a name. Have you ever heard of any one who changed his name, her name? Now put on your puzzling cap and think. And if you can't think of any one go and ask mother, and see what she will say.

Yes, mother had a name all her own once—as a little baby, a little girl, and all up through the years till she married—and then on a happy day that she will always remember she changed it. She changed it for the family name of father—all young women, like mother, when they marry, do that.

It is much rarer for a man to change his name—he doesn't have to do that when he marries. But it sometimes happens—though not often—that he has a name that is too hard for any one to say. Then he changes it. Joseph Conrad found himself in that fix—and it was a real fix. It was all right till he grew up, and wrote splendid adventure books and stories. Though he wrote them in beautiful English, in England, he was born in Poland, and given a long Polish name. I can't possibly say it—I can only spell it for you: Josef Teodor Konrad Nalecz Korzeniowski. No wonder he changed it; it was too hard. Now everybody knows him as Joseph Conrad.

Very occasionally roads change their names too.

But they have to have very good reasons for doing so. I want to tell you about one that had a glorious reason for changing its name.

In Canada, in the beautiful city of Winnipeg, is a road that used to be called Pine Street—until in 1925 it was changed to Valour Road. Pine Street is quite a nice name, but Valour Road is ever so much better, isn't it? Any one of us would be proud to live on Valour Road.

Valour is a very special kind of courage. It is the word inscribed on the most special medal given in the British Commonwealth, called the Victoria Cross. And the men who earn it are called V.C.s. The Victoria Cross is so special that it is only given on very rare occasions.

In 1925 a check was made of all the people living in Pine Street, Winnipeg, and it was discovered that it was the only street in the whole of the British Commonwealth in which three men had lived who had won the Victoria Cross. Their names were Colour-Sergeant Frederick Hall and Lance-Sergeant Leo Clarke (both of whom gave up their lives for their country), and Captain Robert Shankland.

And the discovery was so rare that the people in the street asked for its name to be changed—and it was. It was changed to Valour Road. And now at the end of the road there is a plaque to tell the glorious reason why its name was changed.

Now you may not be able to change the name of your road, but you have a very good chance of changing the spirit of it. One man whom we all know did that once so wonderfully that it has never been forgotten. We don't know his name, like the three valorous men of Valour Road. We only know that the road he passed down was rocky and dangerous, with lots of hiding-places for robbers, and very lonely.

And one day a traveller came down that Lonely Road, and the robbers set on to him, and took all he had and left him for dead. By and by, two others came down that way, but they passed him and left him lonelier than ever. And then the man we know about—though we don't know his name—came down that Lonely Road with a little donkey and a kind heart. And though we don't know his name, we know that he changed that Lonely Road into the Neighbourly Road. For he picked up the poor, sick, lonely man very tenderly and put him on his little donkey, and led him safely to an Inn. And then he took out his purse and said to the Inn-keeper, 'Whatever more it costs to keep him till he is better, I will pay when I come down again.'

Because we don't know his name, we call him 'The Good Samaritan,' and we love him because he changed the Lonely Road into the Neighbourly Road. And there are lots and lots of roads in the world waiting to be changed like that.

The Christian Year

SIXTH SUNDAY AFTER TRINITY

The Personal Call

BY THE REVEREND A. D. HARCUS, O.B.E., D.D., LONDON

'Come ye after me, and I will make you to become fishers of men.'—Mk 1^{17}.

'He saw Levi . . . sitting at the receipt of custom, and said unto him, Follow me.'—Mk 2^{14}.

The first page of St. Mark's Gospel has the clearness of a sharply etched photograph. The essentials of the preparation are there, the account of the forerunner, the baptism, and the temptation, all essential to the understanding of what is to follow, and then immediately we are plunged into the heart of the Gospel narrative. The theme is announced, the Kingdom of God and its nearness, the demand for repentance and faith, and then at the very outset of the mission the call to the individual. The story is given briefly and yet so vividly. He saw Simon and Andrew his brother casting a net into the sea. He saw James and John his brother mending their nets. One must not read too much into the story, the temptation to see the impetuous Peter eagerly casting his net, the contemplative John carefully mending his net; the story will not bear that kind of analysis but the detailed description still has the mark of the eye-witness. And Levi, or to give him his more familiar name Matthew, was found at the receipt of custom. All five were engaged in their own kind of work when the call came. They were all in the best sense of the word 'working men,' and the call was to begin work for the Kingdom of God. And that work was to be a vocation, they were *called* to it.

The first lesson to be learned from the narrative is that the call can come in terms of a man's own work. They were fishers and Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men.' Let us leave on one side the debatable question of the function of the Apostles in the Church and learn the simple lesson of the story. There was a skill developed in the art of fishing, a quality of mind, a need always of patience and at times of courage. And these were the qualities the Lord needed for the work of His Kingdom. Is it an overstraining of the phrase to see here a distinctive feature of the Christian Church? It is one of the glories of the Church that Christ has been served by so many men and women in and through their ordinary work. How many nurses and doctors have been called to be doctors of the soul, teachers to teach the deeper truths of what makes life worth living, engineers

who have seen their great constructive works as contributions to the well-being of mankind. And what is true of these and other distinctive professions is true of a multitude of those who often in difficult circumstances and so often in lowly ways have served the Kingdom just in the doing of their sometimes very ordinary tasks. It is claimed for certain kinds of work that they are not so much occupations as vocations. The first lesson of this story is that the call comes to every one without exception to make his or her life a vocation. Without exception, for the apparent exception, the kind of work which seems meaningless may be in the providence of God just the opportunity for service for the Kingdom, something which can only be done by that individual working at a task which in itself seems to be without value or reward.

There is another and very different lesson to be learned from the call that came to Matthew. This involved a sharp break in his life and the future for him was to be completely different from the past. And if the claim made above that without exception Christian service could be given in and through one's ordinary life and work should be questioned in certain cases, here is the answer. Certain kinds of work may be not only useless to the community but may even do positive harm. In no circumstances could the 'receipt of custom' as it was grossly abused in Palestine under Roman rule be a pulpit for the proclaiming of the gospel of the Kingdom. That was work which had to be given up when the call came. There are occupations to-day which are difficult to reconcile with the ideals of the Kingdom. The decision must be for the individual to make. And there have been many renunciations of what the world would term good positions because the call came to follow Christ. It is not reading too much into the story to see an intentional contrast in the call to Simon, Andrew, James, and John, and the call to Matthew. Much more, however, can be read into this contrast and in the call of Matthew can be seen the forerunner of the kind of call which has made Christianity a world-wide religion. If it is one of the glories of the Christian faith that it has lifted up ordinary life and work to the level of service for the Kingdom and so made work for multitudes of people something well worth doing, it is also one of its chief glories that it has been able to call men and women out and away from the work they were doing and sent them out to all corners of the world to work, live and die for Christ and His Kingdom. The call to follow has meant the giving up of home and country, counting all well lost if only Christ be served, and His Kingdom extended.

Whatever be the nature of the call and its results in the individual life, the most important thing of all is the clear evidence of Christ's power to call men and women either to deeper devotion in their own way of life or to cause them to break away and go to the ends of the earth in His service. No one has called so many.

Witness the men whom with a word He gaineth,
Bold who were base, voiceful who were dumb.

Here is evidence that cannot be gainsaid. If proof is required of the fact of Christ it can be provided in every age and clime. Right through Christian history men and women have heard and have obeyed the call. The passage of time has not lessened the power of this magnet. No century saw its power so much in evidence as the nineteenth, especially in our own country. What a stream of the best of our younger people left this land to give themselves willingly, sacrificially, in the service of the Kingdom. And looking far back, St. Paul was the greatest of those who heard the call of the Risen Christ, a call that came from the world beyond space and time. What a proof he gave of the reality of Christ, and the succession of those who followed has been unbroken to this day. It has been well said 'The Life of the Church, and its continuing progress, depend very largely on the eager response of youth to Christ's call to discipleship.' Here, then, is the power that determines the future of the Church. Of its reality there is no doubt whatever. It is continuous in its opera tion. He never leaves Himself without a witness, but it manifests itself again and again in new bursts of power. A revival of religion is in essence the calling of men and women to a new obedience, making ordinary life and work a service of the Kingdom of God and summoning those specially called to go on His service wherever He may send them.

SEVENTH SUNDAY AFTER TRINITY

God's Last Word

BY THE REVEREND PROFESSOR GEORGE JOHNSTON, B.D., PH.D., EMMANUEL COLLEGE, TORONTO, CANADA

'I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.'—Rev 1^8 (R.V.).

1. The earliest Christians asserted that Jewish expectations about the end of an age had come true in Jesus the crucified Messiah. Yes: but Pilate stayed in office for a few years and so did the line of the Herods. Rome grew great and greater as pagans judge, till even her imperial power succumbed to raiding tribes in the fifth century. God had made old men to dream dreams and young men to see visions, and yet wars went on, slavery went on, and sin flourished. God had given a gospel of redemption and it was sent into every nook and cranny of the Roman world within five hundred years; nevertheless by the end of

the first Christian millennium the Kingdom of God had not overcome idolatry, slavery, or the sins of His own 'religious.' In Europe and in the Middle East, as earlier in Western China and North Africa, Christianity suffered eclipse. New man-centred forces developed the modern age, explored continents and oceans, harnessed the power of steam and brought to effective exploitation the awful electronic devices of to-day. We may counter this with tales of Milton, Loyola, David Livingstone, and Damien; we may say that 'each one, teach one' is the slogan of a Christ-like concern for the ignorant millions of every land, or that science was made possible by the Christian spirit. We may detail *gesta Christi* that affect women and children and all minorities. But the fact remains that this world is unredeemed. Jews have been murdered in millions in the heart of Christian Europe; Canadian Indian mothers have been reported as throwing their unwanted babies into a swamp as soon as they leave the hospital in the far north-west; the nations turn their ploughshares into weapons again and stand on the brink of universal disaster. Christ may have risen from the dead and begun a new age; but that was not the end of the world. Christ, who was proclaimed by the earliest believers as the One that is to come soon and to reign in glory, has not come and does not reign in undisputed glory over earth and sky.

One conclusion we might draw is that early Christianity was mistaken in its belief that Jesus would shortly return as King and Judge. We might even have to admit that Jesus too was mistaken, if He thought anything of the sort. At any rate, we must agree that the End is not visible and that there has been no clear word of God to tell us what is to come. Perhaps the surest thing we have is the word of Jesus, that no one knows what the day or the hour of the final crisis will be; the angels in heaven do not know; not even the Son, but only the Father (Mk 13^{32}). There is no Last Word yet!

2. The Church can hardly be content to leave the matter there, for its whole course is determined to some degree by its faith in an ultimate triumph for Christ. Believers continue to believe in God despite the evidence of the past two thousand years, some because the living Christ has become real to them and they hope pessimistically for a Kingdom beyond this earth. Others believe because they detect even in history signs of the Holy Spirit at work, patiently and lovingly.

I think we may find two or three truths in Scripture that will help us to think about the Last Things.

(1) There is first *the definition of God's purpose* that we find in Eph 1^{10}: 'of restoring the whole creation to find its one Head in Christ.'

Since we believe in the primary Word of God by which the heavens and the earth were made, we must surely believe also that God intends their re-creation. He who loves what He has made can never be happy so long as anything in the universe, be it hydrogen, atom, boy or girl, angel or bird, has failed to realize the destiny He has in mind for it. Because Christ is the embodiment in material, creaturely form of the creative power we call God; because the Divine Spirit is energetic within the processes of the universe, should not the created order become subject to redemptive love? Precisely what this means is hard to say, but our dependence on other creatures makes us hopeful that in the end the existence of everything that has been made will be blessed. Christ as Head will reign in love across the infinite spaces of nebulae and starry realms as well as in the societies of men and women for whom He died.

Little Lamb, who made thee?
Dost thou know who made thee?
. . . . .
He is callèd by thy name,
For He calls Himself a Lamb.
He is meek, and He is mild;
He became a little child.
I a child, and thou a lamb,
We are callèd by His name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

(2) There is also *the promise of a reward.* In the story of the Talents the servants who doubled what they had received were welcomed with the glad word of praise: 'Well done, good and faithful servant: . . . enter thou into the joy of thy Lord.' And surely in all our dreams of the End, whenever it may come for us individually, this is what we long to hear? In time our business is to do God's will, promote His love among our neighbours, appropriate His truths and make man more and more the master, under God, of the things about us. Whether this reward is to come at death or at some Last Assize does not, it seems to me, matter in the least. But fidelity matters. Doing our duty now; seeking closer communion with the Divine Spirit; growing in the gracious likeness of Jesus: these will decide our destiny. Look forward, then, to that joy which is eternal, to the holy mansions of everlasting peace where God is all in all.

(3) Thirdly, there is *the assurance given to the prophet of Revelation* in the dark days of persecution: 'I am the Alpha and the Omega,' says the Lord God, 'He who is and was and is to be—the Sovereign of all.'

God is the First and the Last. But later we read that Jesus Christ is the Alpha and the Omega, into

whose hands have been given the keys of heaven and hell. One thing certain about the Last Things is that God will be there, in creative control, and His will must be accomplished (He is the God of the resurrection miracle and of the conversion miracle that the redeemed know). Faith goes on to say that the God of the Last is exactly the same as the God of the First, our Maker, He who made covenant with Israel and a New Covenant with the Church. He is God the Holy Trinity, Father, Son, and Holy Spirit. Christ, who is the Son made Man; Christ, who died and rose again, is therefore our key to the kind of judgment that will be enacted at the last. There need be no fear of the End, because Love is there, dominating the universe. There is assurance for the End, because Christ is risen and already reigns in His Body.

3. G. K. Chesterton once said that 'about the whole cosmos there is a tense and secret festivity like preparations for a great dance.' One day the discords will depart and the proper rhythm will sound forth. One day all the creation will dance together in festal joy because the Lord is King and Chorus Master. Joy is the purpose of God, joy for His sons and daughters who love and are loved. Love and laughter are Divine things, and eternal happiness is in store for God's beloved. Peace after heart-break; rest after struggle; contentment after suffering for the Kingdom; thankfulness and adoration, these are bound to belong to the redeemed in heaven. Faith is incomplete unless it be faith in the God who is to be. When one looks at the heavenly city even afar off, it is to catch sight of one's own mother earth at our feet. But the details do not matter, and it is futile to pretend that the first ideas of a second coming 'on the clouds' are sacrosanct.

What we have all to remember is this: The Primary Word of God was a Deed; for God created the worlds when He said, 'let there be light!' The Word Incarnate was a human Life; for in the Lord Jesus who conquered sin and death we have heard the word of salvation. The Last Word is a Name: 'I am He that is and was and is to come, the Beginning and the End.' To whom be the glory for ever.

EIGHTH SUNDAY AFTER TRINITY

Not Words but Deeds

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'—Mt 7^{21}.

The authority of Jesus Christ is not His words, which are only fragments of His teaching and may sometimes be imperfectly reported, but His Person, what He is in Himself. He towers above all others as the Master of human destiny, not by the glory of His sayings—though 'never man spake like this man'—but by His complete alignment with God's will, His total self-surrender to the Father and self-sacrifice to the Father's purpose. So He has a right to warn people that they are judged finally not by their talk about God but by their walk in step with God. Do they practise what they preach and give a practical example of their fine words and pretty speeches? Mr. Talkative cannot be a substitute for Mr. Faithful. It is not what we tell our congregation or our children to do, but what we do ourselves that invests us with authority as leaders. No telling effect can be produced on others unless words are supported by deeds. Listen to George Eliot's finding on this. 'Perhaps some of the most terrible irony of the human lot is this of a deep truth coming to be uttered by lips that have no right to it.'

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' These words should not be misconstrued. How could sinful creatures like us purchase the Divine favour by our lame attempts at doing the will of the Father? It is impossible to earn salvation. The primary ground of our acceptance with God is not what we do but what Christ has done to settle our account with God and secure our forgiveness. To begin with, we enter into right relations with the Father by faith in His Son who died for us. This faith is the first essential, but the second essential is that such faith should have moral results, and it is these moral results which prove our faith to be genuine. What is the conclusive evidence that we have committed ourselves to the God of saving love revealed in Christ and His Cross? Matthew affirms here that the authentic sign of being inside the Kingdom is not words but deeds. It is our later behaviour that attests the reality of our initial belief. Our sense of indebtedness to God who has redeemed us at such a tragic price should be a dynamic motive to appropriate service of Him. Sincere gratitude feels it can never do enough for such amazing love. As Edwyn Bevan says in his book, *Christianity*: 'As a matter of mere psychological fact, the thought of the Cross has counted for far more, as the mainspring, throughout nineteen centuries, of Christian devotion, of Christian service and self-sacrifice, than the Sermon on the Mount. What Jesus was and did is greater and more wonderful than what He said.' True, but alas! we are all tempted to let our saying take the place of our doing. Are we not apt to allow our sense of being under an obligation to God to evaporate in gushing words which

exclaim, 'Lord, Lord,' 'Sweet Jesus,' 'Dear Saviour.' Our talk about Him relieves our mind of the load of what we owe to Him, and may become an evasion of any practical response. So any religious impression received works itself off in words instead of proceeding honestly to deeds. All this makes religion unhealthy and unreal, and the good impulse dies in language without taking shape in life.

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul
And change to purpose strong.

If we said less, we would do more.

Again, faith may be dead and buried in an orthodox definition which looks well but is not a living devotion which works well. It may be only a lifeless creed. The saying, 'Lord, Lord,' exalted Christ to the ruling place and was the correct formula of belief in the Early Church. Orthodoxy may be a gallant staunchness amid the daily wail—thank God for it! But sometimes orthodoxy is only the mummy of a grace of spirit which has expired. 'Faith without works is dead.' When the mortuary chapel of the Medici in Florence was opened some time ago, the suspicion was confirmed that one of the Medici princesses had been poisoned by her husband, Francis I. of Austria. The arsenic used, however, had preserved the beautiful appearance of life for over three hundred years; and the dead lady lay in her red silk dress and stockings, with her fair hair, her jewelled earrings, and her cheeks which the colour had not yet left; there was no trace of decay. So the outward form of faith may retain the semblance of life, because the poison of a false heart has been subtle enough to make a fine show of words, but the seeing eye and the beating pulse of life are extinct. Disloyalty has been deadly. Some people may 'stick to sound believing,' and yet their belief may be only the corpse of the truth and love which have been done to death by unfaithfulness.

Please do not misunderstand. All honour to doctrinal fidelity which does justice to the data of the gospel and boldly fronts the challenge of the age! An adequate Christology is necessary, but it is only a *dead* certainty, cold and mute, unless it comes alive in a Christ-like spirit and Christ-like actions. Faith proves that it is a vital union with Christ and is throbbing with life when it does the will of His Father in heaven.

Now what is meant by doing God's will? Brunner answers: 'It is human conduct determined by God's conduct. His action towards us is a command to act in the same way towards others.' Accordingly, doing God's will is no quiescent mood of resignation or fatalism which assumes that everything which happens is for the best and there is no need to do anything about it. No! it is active imitation of God's saving love in all our human relations. We express our reverent appreciation of the Divine mercy by being merciful to others. Grateful people are generous people, and do not harbour grudges against others, but are ready to let bygones be bygones. In the Parable of the Unforgiving Servant, Jesus taught that vindictive people cannot receive God's forgiveness, but prove that they have not committed themselves to His reconciling love. In the Parable of the Rich Man and Lazarus, Jesus taught that the bon-vivant selfishness which sits pretty and is quite unconcerned about plague-spots in the communal life cannot enter into the Kingdom of Heaven, because its callousness is the opposite of God's care. To do God's will is to love and emulate His loving character, and it is the end of social neglect and impervious self-interest. Those who make no attempt to rescue the underdog show that they are still uncommitted to the God of saving mercy revealed in Christ and His Cross. Benjamin Jowett said that Florence Nightingale was the only person he had ever met in whom public feelings were stronger than private feelings. The individual's faith is verified when service is put before self. To do the will of the Father is to show sympathy with all members of His human family, to be brotherly and sisterly in our work, and to give fairplay to those who are less privileged and fortunate. It is not unctuous words but loving deeds that humanize the daily struggle for a living with some echo of the Divine love to us, and attest the reality of one's religion.

Nevertheless, words can be half-battles and act like a crusade of illumination in a black-hearted world. R. L. Stevenson wrote—

Bright is the ring of words
When the right man rings them.

and the right man is the missionary. Words have a Godlike brightness when they ring out the Lordship of Christ to all races and make God's saving love known to hapless humans groping in the dark. Such words are deeds, because they are not merely profession but practice of God's communicative mercy, and light up a sombre civilization with the sunshine of His purpose to redeem mankind. The proclamation to the ends of the earth of God's refusal to let men perish is not merely talking but walking in step with God's will.

Thus the forgiving spirit, the social conscience, and the missionary urge are God-like conduct, which does the will of the Father in heaven. This is the proof of a living faith.

NINTH SUNDAY AFTER TRINITY

Led by the Hand

BY PRINCIPAL H. F. LOVELL COCKS, M.A., D.D., BRISTOL

'Saul arose from the ground; and when his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus.'—Ac 9^{8} (R.S.V.).

What a picture! The proud young Pharisee, Saul of Tarsus, being led into the city like a blind beggar! He had set out from Jerusalem armed with warrants for the arrest of the followers of the crucified Jesus. But Jesus ambushed him on the road; and now it is Saul the persecutor who is arrested and taken into a life-long custody. Next to the Crucifixion and the Resurrection of the Master, this is the most important event in the history of the world.

Saul of Tarsus had declared war to the knife against all who dared to call the crucified Galilean Messiah. This was Saul as the chief priests saw him—an apt tool and more than willing servant in this business of stamping out heresy. But beneath this grim façade was another Saul—a doubting and despairing man, whose outward zeal for the Law and fierce hatred of the Christians only masked the tensions and anxieties of a bad conscience. 'What must I do to be saved?' was a question he had asked long since; and for long he had been content with the answer, 'keep the Law and earn salvation by your righteous deeds.' But now that answer no longer satisfies him. Well he knows that he does not, cannot, keep the Law. He cannot earn salvation. And with that knowledge peace deserts his soul. All was ferment and fury in the mind and heart of Saul as he watched Stephen die, for on the martyr's face he saw a serenity for which he himself had striven in vain.

And now on the Damascus road Saul once more asks the question, 'What must I do?' And he is told to learn what he must do from the very people he hates and despises, and to receive back his sight at the hands of one of the men he has come to persecute to the death. So he enters Damascus; and as he stumbles down the street called Straight his helplessness, obedience, and humility present a vivid picture of that faith in Christ which was to be in after years the constant theme of his preaching. Here began the lesson he learned so well and taught so constantly. Henceforward Saul of Tarsus will be led by Christ's hand, will see with Christ's eyes, will do Christ's will, and rely utterly on Christ's love and mercy.

Trust, obedience, humility—these are the marks of true faith in God. There is no other way into the City than to be led by the Saviour's hand. This is what Jesus meant when He said that we must become as little children if we would enter the Kingdom of Heaven. But we find it a hard lesson to learn. We love to choose and see our path. I know a man who hates you to offer to help him on with his overcoat. 'No, thank you,' he says, 'I'm still able-bodied.' Well, it's natural for us to want to be independent. Yet it's nothing less than the root of all our sinning when we say 'No, thank You' to God and try to be independent of Him.

There is more than one way of trying to be independent of God. We may disregard Him altogether and live profane lives—self-indulgent and heedless. Few of us, perhaps, are tempted this way. The sins of the publicans and harlots are not our sins. Yet the sins of the Pharisees may be. Perhaps like Saul of Tarsus we insist on trying to earn our salvation and fondly imagine that our church-going or Sunday school teaching or other Church service is a sure title to God's favour and reward.

But for most of us our lack of faith is most clearly seen in our daily fears and worries. We may have learned the lesson that only God's grace and not our own moral striving can save us. But we have not learned the depth and range of God's salvation. We may trust Him for the forgiveness of our sins, but we do not yet trust Him in all things. We are still burdened. We worry about our health, our friends, our business, and we are afraid of the future. We find plenty of things to worry about; and in a world menaced by the hydrogen bomb it seems we may be excused for worrying. No! Not for worrying. There are many difficulties and problems and dangers in our world. These are fit subjects for our prayers and for such reasonable action as prayerful thinking may prompt. We can pray about these things—but there is no sense, and certainly no religion, in worrying about them. And our worry is discourtesy to God—it is a pointed ignoring of Him. When we are consumed by anxiety we are behaving as though there were no God, no loving Father in sovereign control of the world and of our lives. We are trying to be independent of God.

Sometimes we can actually trace how the sins that can be seen and named spring from this hidden root. Frightened people forget to love their neighbours as themselves; and when fire breaks out in the theatre and the audience begins to panic, human beings cease to be humane and unselfishness looks like suicide. And as for the nations, is it not clear that fear is the tap-root of war? If our Christian gospel is really the power of God unto salvation it must save us from our fears as well as from our sins. As it is, we often lose the present in worries about the future, and in vain regrets for the past. We tell one another to

relax, but nothing, it seems, is more difficult for us. How hard we find it to rest in the Lord!

We have all read mystery stories in which the hero is kidnapped, blindfolded, and led off to an unknown destination. He is utterly helpless. There is nothing he can do. Because it's only a story we know that he will be rescued. But in real life can we be so sure? One thing is clear: we cannot guarantee our own safety. We are indeed helpless. Death surrounds us on every side and sooner or later claims each one of us. The gospel message of trust in God has been thought to be a religion for children, weaklings, and aged persons who stand on the brink of the grave. That is a mistake. It is a gospel for us all. It is the only religion for men and women who are wise enough to know that we are all hemmed in by eternity and that in an hour when we think not the Son of Man cometh.

Trust, obedience, humility—yes, these are the marks of true faith in God. And to them is added the peace that passeth understanding. It is not in man that walketh to direct his steps; for the paths are tangled, and on the right hand and on the left are perils of flood and marsh and bottomless abyss. But though darkness enshrouds us, we are led by the hand in ways that are safe for our going. It is our Father who leads us all the days of our earthly pilgrimage. And when our sun goes down He gives us songs in the night, until the day dawns and the shadows flee away and we are led into the Eternal City.

Contributions and Comments

Hebrews i. 1–3

It has often been observed that though the Epistle to the Hebrews is so obviously a letter it has no opening salutation. This, it is suggested, was either lost or suppressed at an early date. But it is generally assumed that this lost salutation led into the Epistle as we now have it. May it not be that the first three verses are no part of the original manuscript, but were added when the original salutation had been lost or destroyed? In support of this hypothesis we may note:

(1) These verses introduce no new ideas into the Epistle, but are simply a closely knit summary of its main themes. They appear to be the brief reflections of one who has read the Epistle, and who appended his thoughts as a suitable introduction to the decapitated writing.

(2) The literary style of the verses is markedly condensed when compared with the lucid exposition which follows.

(3) The 'sudden transition' from *v.* 3 to *v.* 4 is noted by Dr. Moffatt, who explains it as due to the writer 'having something before his mind' such as a heresy to refute. But may it not equally well be accounted for by supposing that the writer of the present introduction used his reference to the Son as having 'sat down' to lead into the argument about His superiority to the angels?

(4) The Alexandrian Logos doctrine is traceable only in these introductory verses, a fact which E. F. Scott notes, but for which he offers no explanation.

There is, of course, no manuscript evidence for a break between *v.* 3 and *v.* 4 but this loss of the salutation and consequent addition of the present introduction must have taken place soon after the writing and delivery of the original Epistle. The early uncertainty as to the character and destination of the writing clearly points to this.

D. C. St. V. Welander

London College of Divinity, Lingfield, Surrey

St. Mark v. 39

Few indeed will dispute Vincent Taylor's statement that 'the meaning of *καθεύδει* is a question of the greatest difficulty.' There seems to be a tacit assumption that Jesus was describing the girl as she was at the very time He was speaking. But beyond this patch of common ground, opinion bifurcates into two theories. (*a*) According to some, Jesus was denying that the girl had died at all. He was pointing out that coma had been mistaken for death. (*b*) According to others, He was admitting the fact of the girl's physical death, but was refusing to recognize in it any occasion for mourning. Under this latter heading, those who wish further to pursue our Lord's intention subdivide into two groups. (i) There are some who think that Jesus was alluding to the miracle He would soon perform. The girl would be restored to life within a few minutes, and so her death could fitly be likened to a brief interval of sleep. (ii) There are others who think that Jesus was persuading His audience to change their whole attitude to death in general. Why should it be feared and bewailed by people who professed to put their trust in God?

I think it will be agreed that all these suggestions are open to serious criticism. Under (*a*) we have to suppose that Jesus had some supernatural knowledge about the condition of a girl He had not yet

seen, a sort of inward ἔλεγχος that the message about her death was quite wrong. Under (*b*), if we follow the first subdivision, can we reasonably blame the mourners for not knowing what Jesus was about to do? But if we follow the second subdivision, and take the sentence as an intended word of comfort, surely the people who ought to have heard it first were the girl's parents. Moreover, why should the mourners have laughed Jesus to scorn merely because He compared death with sleep? Try to ease the difficulties as we may, the sentence leaves us puzzled, and wondering why Jesus spoke it.

So, greatly daring, I propose to query the tacit assumption I mentioned at the outset, and to suggest that probably it is causing most of the trouble. At first thought the alternative idea may seem far fetched—that Jesus was alluding, when He spoke, to the girl as she was earlier, though only a little earlier; that He was recalling a time when she had not yet died, but really was asleep; that the mourners with indecent promptitude had turned up, and had started their unseasonable θόρυβος before (in modern parlance) life was extinct. On this theory Jesus was talking about something that had occurred, not only before He had reached Jairus' house, but also before Jairus had left to seek Him. Jairus on meeting Jesus had told Him the horrible news that the mourners had not waited for the arrival of death. They had begun their lamentation prematurely, without troubling to make sure that the moment had fully come when their services were required. This interpretation leads to the following as a paraphrase of our Lord's words: 'What really lies behind this loud-voiced lamentation? What does your sympathy amount to? You began your wailing when the child had not even died, but was still sleeping.' If such a rebuke evoked the derision of the mourners, need we wonder that Jesus put them out? Later on He did likewise to the Temple traders, and for much the same reason.

Certainly an unattractive picture of the mourners. Not only were they professional, but their occupation had made them callous, more interested in their fees than sympathetic with a bereaved family. Rawlinson, following Lagrange, makes the point that 'as Mark tells the story, there would have been no time for professional mourners, to be hired, or an extraneous crowd brought into the house. Those who were found *weeping and wailing greatly* would be . . . the actual members of Jairus' household' (p. 71). But is it too cynical to suggest that these particular mourners were of a kind that did not wait to be summoned? If Jairus was affluent, the news of the illness may have spread very quickly among people who had a business interest in mourning. They had made their preparations and were eager, too eager, to be within call. Indeed they turned up to sing their dirges while there was still some hope of saving the girl's life.

What about grammar and vocabulary? I do not think it unreasonable to translate οὐκ ἀπέθανεν into 'had not died.' Surely that is at least as legitimate a rendering as 'is not dead.' But, of course, the text goes on to read καθεύδει. To substitute ἐκάθευδε may seem wanton, when there is no MS. support whatever for doing so; and yet how slight a change it is! Or should I follow a contemporary practice and appeal to an Aramaic original? Perhaps the continuous tense in Aramaic was misjudged by Mark, who put it into a Greek present when it really required an imperfect.

As for vocabulary, when the Greek Bible wishes to talk of sleep with reference to death, the overwhelming preference is to use κοιμάομαι. It is the Septuagint word in the frequent statement that So-and-so slept with his fathers. In the New Testament, out of eighteen occurrences of κοιμάομαι altogether, even the most fastidious estimate must admit twelve or thirteen as used in the metaphorical sense. But with καθεύδω the evidence is the other way round. C. H. Turner goes a little too far when he cites Moulton and Milligan in support of his claim that καθεύδω 'means natural sleep, and that only.' If Turner had written, 'and that predominantly,' he would have been quite just, alike to Moulton and Milligan and to the Biblical evidence. In the Septuagint, out of thirty-five examples, two refer to death, and all the others to literal sleep. In the New Testament, if we omit duplications of Mark and the story of Jairus altogether, there are ten examples of καθεύδω; and twice at most it is applied to death. So it is not impossible for καθεύδω to do the work of κοιμάομαι in expressing the Biblical metaphor. But probability is against it; and in guesswork of this kind it is by probability that we have to be led.

I take καθεύδει to refer to natural sleep, not metaphorical. Yet I cannot make sense of the story except by believing that the child really died. Between these two guide posts, in spite of the strain on the grammar, I am tempted to take what seems the only way through.

R. E. Ker

Edgehill College, Belfast

The Meaning of *nōphēl* in Numbers xxiv. 4, 16

In this passage Balaam describes himself as one 'who sees the vision of Shaddai, *nōphēl ū-gᵉlū ʿēnayim*.' The latter phrase has usually been

interpreted as describing the particular state in which the prophet-seer received his revelations.[1] Gray, with good reason, finds none of the usual explanations acceptable,[2] and certainly one hardly expects to find here a detailed description of the mechanism of inspiration. We should rather expect *nōphēl* to be supplementary in meaning to *gᵉlū*, qualifying 'eyes.' With no consonantal change in the text, the former word might be read as a *niphʿal* participle[3] of a root **yāfal*, cognate with the Arabic *wafala*, 'peeled, stripped,'[4] used of fruit or bark, and the phrase then read 'pared and peeled of eye(s).'[5]

J. M. Allegro

Brooklands, Sale, Cheshire

[1] *E.g.*, that he was in a prophetic trance or sleep (LXX: ἐν ὕπνῳ; Saad.: *wa-huwa nāʾimun*; cf. Syr., Targ. Onkelos, Ibn Ezra); or was falling down in awe, or in the overpowering presence of the spirit of prophecy (cf. Targ. Pseudo-Jonathan; E. W. Hengstenberg, *The History of Balaam and His Prophecies*, Eng. tr., J. E. Ryland [1847] (bound together with *The Genuineness of the Book of Daniel* [1848]), 451; F. E. König, *Der Offenbarungsbegriff des A.T.*, ii. [1882] 99, and others. Daiches ('Balaam—A Babylonian *baru*,' in the *Hilprecht Anniversary Volume* [1909], 60 ff.) found here another contact with the divination ritual of Babylonia.

[2] *Numbers* (*I.C.C.* [1903]), 362.

[3] That the word was a *niphʿal* form originally was suggested by H. Oort, *Theol. Tijd.*, xii. [1878] 102, thinking of the root *pālal*, 'separate, divide.'

[4] =*qashara*; cf. Al-Qāmūs; Tāj al-ʿArūs, *s.v.* The noun *wafl*un means 'a small thing, a trifle' (cf. *Lisān al-ʿarab*; Freytag, *Lexicon*, *s.v.*).

[5] The Samaritan Version reads the singular *ʿayin*, which is, perhaps, stylistically a little better. For the construction of the epexegetical genitive, see Gesenius-Kautzsch § 128 x, y.

Recent Foreign Theology

A Theology of Experience. A Roman Catholic work, to which the present writer turned with much interest, is entitled *Christian Experience*, and it sets out to offer a theology of experience.[1] The author is Jean Mouroux, who writes with all the charm of style that is so characteristic of French works. He treats first of the problems raised by the idea of religious experience and the possibility of Christian experience, and the problem of conscience and faith, and then turns to some Scriptural studies—particularly in Matthew, Paul, and John—before coming to what he calls structural lines. The primary thought of the book appears to be directed to the exaltation of the Church. The internal experience is discounted and the appeal to 'un critère ecclésial' is declared to be normative (p. 44). Moreover, the Church is credited with the control of the experience. It is the Church, we are told, which confers the gift of the Spirit in baptism (p. 128). By this act of baptism one is lifted into the efficacy of the death and resurrection of Christ, and made a member of the Church, which consists of a hierarchy, and it is this hierarchy which communicates the life of Christ (p. 208). Experience in the Church is equated with experience in Christ, since 'the mediation of the Church is an actualization of the mediation of Christ' (p. 225). All this brought much disappointment of the hopes aroused by the title and purpose of the book. For while he who is in Christ must be of the Church, since the Church is the body of Christ and he is part of that body, his experience of Christ may be immediate and is not controlled by the corporate body of the Church or by its hierarchy. Moreover, the conclusion reached by Mouroux added to the disappointment. He says, 'To feel oneself in relation with God is Christian experience; to be in relation with God is Christian life. If we go straight to the central point, Christian experience is, in faith and hope, to feel that one loves God; the Christian life is quite simply to love God. What comes first is the life; the experience of this life is secondary.' To the present writer it is hard to conceive how one can love without being aware of it, and therefore without experiencing it, or how one can live without experiencing life, unless one is in a coma—which few would regard as more important than experiencing life.

[1] *L'Expérience Chrétienne: Introduction à une Théologie* [1952]. Aubier, Paris.

Gospel Chronology. A careful and well documented discussion of the vexed question of the chronology of the ministry of our Lord has been published in French by Canon L. Girard, under the title *The Chronological Framework of the Ministry of Jesus*.[2] The author dismisses the theory of a one-year ministry, but treats more seriously the two-year theory, which has been accepted by both Roman Catholic and Protestant scholars. This theory rests on the hypothesis of the inversion of Jn 5 and 6, for which no serious ancient evidence can be adduced, since the supposed evidence of

[2] *Le Cadre chronologique du Ministère de Jésus* [1953]. Gabalda, Paris; Fr. 610.

Tatian is discounted by his other inversions, which no one considers significant, and by the fact that it can be explained by his dogmatic principles. The normal three-year ministry is therefore here maintained. As to the date of the commencement of our Lord's ministry, the equation of the fifteenth year of Tiberius with A.D. 26–27 is rejected, since there is no valid evidence for the view that the years of Tiberius were reckoned from his co-regency. Similarly the equation with 27–28 is rejected, since this rests on the theory of Jewish antedating, which cannot be maintained. The classical theory, therefore, that the equation is with the year 28–29, which is supported by all ancient testimony, is here reaffirmed. The Crucifixion is therefore dated in A.D. 33, and the Biblical statement that at His baptism our Lord was about thirty years old is explained by the common Jewish reckoning in round numbers. On Girard's view, however, Jesus was nearer forty than thirty, since he places the Nativity in 8 or 9 B.C. At His death, therefore, our Lord would be 8+33−1, or forty years old, and this agrees with the statements of Irenaeus and Chrysostom.

Baptism in the Second Century. From Strasbourg comes a fine study of *Christian Baptism in the Second Century* by André Benoit.[1] The author observes that many recent studies have been devoted to baptism in the New Testament, but there has been less attention to its development in the post-apostolic period. He therefore investigates with care the ideas associated with baptism and the practice of baptism as it may be seen in the writings of the Apostolic Fathers, Justin and the Apologists, and Irenaeus. In the chapter on the Didache he notes all the similarities and the differences between Christian baptism and Jewish proselyte baptism. His general conclusions from his study are that in the period in question baptism was associated with the remission of sins—actual sins and not original sin—and with the gift of the Spirit. One of the problems which emerged was that of post-baptismal sins. Since baptism was the only ecclesiastical rite which operated the remission of sins and was itself unrepeatable, with the conception of repentance as a single act—in contrast with the earliest thought of repentance in dynamic terms as the abiding state of the Christian—this problem became acute. Baptism was regarded as at once the act of God—bringing redemptive grace, pardon, the gift of the Spirit, and the pledge of eternal life—and the pledge of the baptized to accept the duties which the gift entailed. Ideas of baptismal regeneration began to take shape, but, on the other hand, some aspects of Pauline thought fall away. 'Never in all the patristic literature of the second century can one find the slightest echo of the mysticism according to which baptism is a dying and rising with Christ' (p. 227). This is a first-rate study, which cannot be too warmly commended.

[1] *Le Baptême Chrétien au second siècle : La Théologie des Pères* [1953]. Presses Universitaires de France, Paris; Fr. 1000.

The Jerusalem Bible. Two further volumes of the series of translations of books of the Bible, with brief commentaries, issued under the direction of the great Dominican school of St. Stephen in Jerusalem, have appeared. These are both New Testament volumes.[2] The first contains the Epistles of Galatians and Romans, and is by the Jesuit Father S. Lyonnet, while the second contains the Acts of the Apostles and has an Introduction by Canon L. Cerfaux, of the University of Louvain, while the translation and commentary are by the Benedictine, Dom J. Dupont. In both, as in all the volumes of this series, the new French translation is the principal thing, and the judicious notes are kept to a minimum. Between the text and the exegetical notes stand text-critical notes. The Introduction to Acts accepts the Lukan authorship and the substantial historical reliability of the book, which is dated *c.* A.D. 62–63. It is pointed out that it contains greater riches than one might imagine: (1) a theology which goes back to St. Peter; (2) a primitive apologetic; (3) a collection of Old Testament 'testimonia'; (4) historical details about the Early Church; (5) two short surveys of the people of God—by Stephen, with a typological interest, and by Paul at Antioch in Pisidia, leading simply to the history of the Church; (6) samples of the approach to Jews and to pagans, the latter starting from the revelation of God outside the Jews; (7) the apologetic themes of Paul; (8) information as to Paul's theology and his attitude towards his converts. The brief Introduction to Galatians favours the North Galatian theory, and places the Epistle later than the Council of Jerusalem, while the introduction to Romans contains an excellent summary of Paul's teaching.

Joshua. Professor Martin Noth, of Bonn, has issued a second edition of his commentary on Joshua in Eissfeldt's *Handbuch*.[3] This commentary was first published in 1938, since when Professor Noth has issued a succession of volumes, embodying particularly traditio-historical studies

[2] *Les Épitres de Saint Paul aux Galates et aux Romains* [1953]; and *Les Actes des Apôtres* [1953]. Les Editions du Cerf, Paris.

[3] *Das Buch Josua*[2] [1953]. Mohr, Tübingen.

and arguing for a Deuteronomic Historical Work, ranging from Deuteronomy to 2 Kings. Many changes have therefore been incorporated in this edition, which is substantially longer than the earlier work, and the introduction has been largely rewritten. Professor Noth is particularly well informed on all archaeological matters, which are of much importance in the study of Joshua, and he has taken full account of all the work of every kind bearing on this book, which has been issued since he sent out the first edition. His commentary will be indispensable to all serious students of this book, and those who have the first edition will need now the second.

H. H. Rowley

Manchester University

Entre Nous

The Bible

No Christian should need convincing that the Bible is the greatest book in the world. He well knows that it is a mine for the scholar, a tool for the preacher, and source of strength and comfort for every man. But if he will read *The Bible in World Evangelism*, by the Rev. A. M. Chirgwin, D.D. (published on behalf of the United Bible Societies by the S.C.M. ; 5s. net), he will discover from this thrilling, fact-packed narrative that it is an even greater book than he thought.

The Early Church was a Bible-reading Church. Tertullian declared that ' what the Scripture says it says to every one and that every man can read it for himself.' ' Let the Scriptures be in your hands,' says Cyprian. ' I cannot sufficiently urge you to devote yourself to the reading of the Bible,' writes Jerome to Demetrias. Clement and Tertullian both urged married people to read the Bible together, as does Origen. ' Every Christian should buy one,' said Chrysostom, ' and should never part with it.' He should even sell his tools to buy one. Chrysostom made a habit of announcing his Scripture lessons for his services a week in advance so that the congregation might read them in advance, and then think over them afterwards. (In the passing, we may note that there is a problem here. A book the size of the New Testament would in these days cost £40 to produce. How did the ordinary people get copies ? They can only have had little portions.)

The tragedy was that the day of the open Bible passed away. Innocent III. in the thirteenth century insisted ' that since the Scriptures contained many things difficult to understand and liable to lead the ignorant and simple-minded astray, they should not be read except under the guidance of those competent to interpret them correctly.' The Council of Toulouse in 1229 laid it down bluntly that ' no layman should be allowed to have any book of the Old Testament or of the New Testament, especially in translation.'

The Reformation changed all that. ' I totally dissent,' said Erasmus, ' from those who are unwilling that the sacred Scriptures, translated into the vulgar tongue, should be read by the unlearned. I should wish even all women to read the Gospels and the Epistles of St. Paul. I wish they were translated into all languages, so that they might be understood, not only by Scots and Irishmen, but also by Turks and Saracens. I wish that the husbandman might sing parts of them as he follows the plough, and the weaver might hum them to the tune of his shuttle, that the traveller might beguile with their narration the weariness of his way.'

Dr. Chirgwin has no difficulty in proving that the Bible is the cutting edge of evangelism. There is a thrilling section on Achievements. There are some amazing instances of the chance intrusion of the Bible into a man's life. Signor Antonio of Minas in Brazil got a Bible, and took it home to burn it. The fire was out ; he kindled it. He opened the Bible to make it burn more easily. It opened at the Sermon on the Mount. He could not help reading. ' Forgetful of time, he read on through the hours of the night, and just as dawn was breaking he stood up and declared, " I believe." ' Vincente Quiroga of Chile found a few pages of a book amongst the débris that had been washed ashore after an earthquake. He dried them out and read them. They were pages of the Bible, and he was a changed man. A New York gangster picked a man's pocket in Fifth Avenue. One of the things he stole was a New Testament. He read it and became a changed man.

There is not a page of this book which is not lit with the story of the triumphs of the Bible. So vivid is this book that one is liable to forget the sheer scholarship and the massive research that lie behind it. But even Homer can nod. Peter (1 P 3^{15}) did not exhort his friends to be ready to give a reason for the *faith* that was in them, but for the *hope* that was in them.

William Barclay

The Holy Spirit

' The Spirit ' in Christian worship and thought primarily means God the living ground of, livingly

immanent within, and self-communicative to, the human person. . . .

It is obvious that the idea of God as an indwelling life and power in the soul, as an immanent dynamic energy, can be interpreted in a grossly impersonal way which opens the door to all kinds of extravagance and perversion in the religious life. In general, the danger is that the self will uncritically submit itself to, and become submerged in, the processes of the unconscious, in the mistaken idea that thus it will be the more open to invasion and possession by the divine energy. . . . The history of religion affords ample evidence of this all-too-easy identification of irrational uprushes from the unconscious with the divine indwelling. There is plenty of evidence of this in the history of Christianity itself, and even in the New Testament records. One thinks, of course, of the queer phenomenon of glossolalia, which was immediately ascribed by the early Christians to the working of the Spirit, though the deep, sane mind of the Apostle Paul obviously discerned considerable danger in it and found it difficult to assess. . . .

The problem is to give the unconscious deeps their proper place as an indispensable factor in the religious life, and this Christianity does, at least in part, by insisting in its worship, first, that God as Spirit is at work in those deeps so that the worshipper can trustfully commit himself to His re-creating, cleansing, illumining, empowering, vitalizing, integrating presence there; and, second, that nevertheless the worshipper must all the time, in full self-consciousness, direct his mind to a responsible and personal 'I-thou' relation to God through the historic figure of Christ. . . .

The continuous directing of the mind to the concrete, historic figure of Christ in worship and faith, in obedience and trust, gives the otherwise undirected and potentially conflicting powers and vitalities of the psyche a unifying and controlling focus, and so enables the Spirit to use them and build them up into an integrated and truly personal life which, without any loss of its own distinctive individuality, bears a recognizable likeness to Christ. In Schleiermacher's great phrase, 'the fruits of the Spirit are nothing but the virtues of Christ,' but they are, and can be, the virtues of Christ only because, and in so far as, the conscious mind is being continually directed to Christ, and His virtues livingly encountered in the 'I-thou' relation to Him. That is why the New Testament speaks of the gift of the Spirit as following on the surrender to Christ; and why in the New Testament the Spirit which hitherto men had tended to think of as a vague occult force liable to break out in manifestations of abnormal power of any sort (as when Samson rent the lion or slew his enemies with the jaw-bone of an ass) becomes the *Holy* Spirit, that same Holy Spirit which dwelt in Christ. The holiness of the Spirit is defined by the holiness of Christ.[1]

F. L. Wiseman

A small but telling memorial volume on the great Methodist preacher, Frederick Luke Wiseman, who died in 1944, has been published by the Epworth Press (6s. net). The list of contributors is: R. G. Burnett, Leslie F. Church, Beta Hornabrook, C. L. Wiseman, J. Scott Lidgett, Walter J. Noble, Colin A. Roberts and John A. Broadbent.

How did Dr. Wiseman become a Methodist preacher? 'He had a great affection and veneration for his grandfather, and in his early teens he heard him preach a sermon which deeply moved him. At the close of the service he said, "Grandfather, when will the whole world accept Jesus Christ?" His grandfather said, "I don't know when the whole world will accept Him, but the whole world cannot accept Him until Frederick Luke Wiseman has." For him it began there; he told me so years ago.' This story is told by the Rev. Colin A. Roberts who was F. L. Wiseman's assistant at the Central Hall Mission in Birmingham and his life-long friend. Mr. Roberts went to the Central Mission to take F. L. Wiseman's place during the latter's absence in Canada. 'I saw Mr. Brewer, the caretaker, a man utterly devoted to Mr. Wiseman, and, in after days, a great friend of mine. . . . "Who preaches here?" was my first, if unnecessary question—and then the floodgates were open. "Mr. Wiseman," he said, and, pointing to the worn carpet on the platform, added: "He stands there and holds 'em spellbound—and never a note." . . . Although I knew the answer only too well, I then asked, "Who's coming while he's away?" "I don't know," he said, "*but it won't be the same.*"'

How was Dr. Wiseman's great influence brought about? Dr. Scott Lidgett says that 'it was by something greater than statesmanship, theological thought, and social sympathy, by what should be the root and nourishment of these. He enjoyed very deep experience of the Truth as "Truth is in Jesus," was wholly dedicated to his Lord, and was thereby made a prophetic preacher of the gospel in the convincing appeal of its inexhaustible grace. He might well have said: "I believe, and therefore have I spoken."'

[1] H. H. Farmer, *Revelation and Religion*, 67 ff. (Reviewed in Literature section.)

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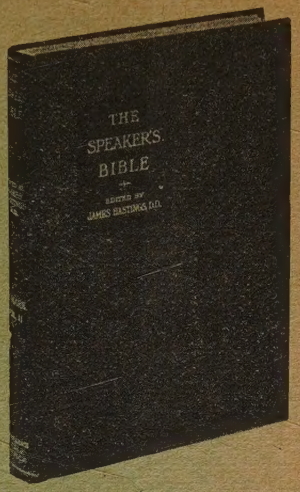

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